

NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE

ISSUED BY THE THEOLOGICAL FACULTY OF WESTON COLLEGE, WESTON, MASS.

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PERIODICAL ABSTRACTS

INTRODUCTION

1. ANON., "Eine Kontroverse in Rom," *HerdKorr* 15 (8, '61) 344-346.

The attack of A. Romeo [cf. § 5-645] upon modern Catholic exegetes and especially upon L. Alonso-Schökel and M. Zerwick of the Pontifical Biblical Institute has been ably answered by the Institute itself [cf. § 5-646]. If Romeo's viewpoint were to prevail, it would mean stagnation for Catholic exegesis and theology and would seriously handicap the preparation for the forthcoming Vatican Council.—J. J. C.

2. E. GALBIATI, "Un dissidio tra gli esegeti? A proposito di una recente polemica," *ScuolCatt* 89 (1, '61) 50-53.

The polemic of A. Romeo [cf. § 5-645] against L. Alonso-Schökel [cf. § 5-644] did not introduce the following consideration. Among modern Catholic exegetes there are two approaches: one is speculative and relies on the data of revelation, seeking to deduce from it principles and conclusions; the other is positive and concentrates on analyzing the Bible itself. Both approaches have their attendant dangers.—J. J. C.

3. B. MALINA, "The Biblical Movement and the Decrees of the Biblical Commission," *ClerRev* 46 (7, '61) 399-405.

A discussion of the significance of the decrees of the Pontifical Biblical Commission in the light of later pontifical documents and other authoritative clarifications.

4. R. MARTIN-ACHARD, "Le renouveau biblique dans le catholicisme romain," *RevThéolPhil* 10 (4, '60) 285-297.

What are the causes, the tendencies and the fruits of the biblical revival within the Roman Church, and what does it mean for other Christians? Papal documents (the overwhelming majority of them within the past century), and both scientific and popular publications testify to the reality and world-wide scope of the movement; it seems most vital where it encounters a dominant Protestantism or a dechristianized milieu. Among the causes of the movement should be noted the influence of Père Lagrange in Roman Catholic theological faculties and seminaries, the rediscovery of the liturgy and patristic thought, and Catholicism's encounter with the modern world. Among the present tendencies of the movement are the pastoral concern which makes it stress the link between Bible and liturgy. Above all else is the recognition that the biblical movement within the Roman Church is both supported and controlled by the hierarchy; it is truly Roman.

This revival could prove a decisive factor in the ecumenical movement. But that any Protestant hope may be free of illusions it must be remembered that

Rome heeds other voices than that of the gospel, e.g., tradition. Would the Bible serve merely to confirm Rome in her position instead of reforming her? The existence of such a biblical revival in contemporary Catholicism raises numerous questions for Protestants and appears both as a kind of challenge offered to the Church of the Reform and even more as the very work of the Holy Spirit.—E. R. C.

5. K. RAHNER, "Exegese und Dogmatik," *StimmZeit* 168 (10, '61) 241-262; *Orientierung* 25 (June 30, 1961) 141-144; (July 31, 1961) 157-162.

Sometimes there exists a coldness between the exegete and the theologian, and one does not give the other the help desired. The Catholic exegete sometimes acts as if he were little concerned with theology, although his task should be to show how the teachings of the Church are related to the Bible, are contained in it at least germinally. On the other hand, the theologian should not make unreasonable demands upon the exegete. He should become familiar with exegetical methods and be aware of the most recent biblical studies. He will then see that some of the new approaches offer solutions to certain long-standing theological problems.—J. J. C.

6. L. SWIDLER, "The Catholic Bible Movement in Germany. Report and Analysis," *Interpretation* 15 (2, '61) 164-173.

As W. von Loewenich, the well-known Protestant student of things Catholic, stated: "The Catholic Bible Movement has certain definite limits. Nevertheless it can be regarded as the most positive phenomenon in modern Catholicism." At the same time, this renewed emphasis on the Bible has had strong repercussions in the interconfessional field.—J. J. C.

Inspiration

7. Y. M.-J. CONGAR, "Inspiration des Écritures canoniques et Apostolicité de l'Église," *RevSciPhilThéol* 45 (1, '61) 32-42.

K. Rahner does not sufficiently stress the apostolic role in scriptural inspiration [cf. § 1-175]. Scripture should also be considered as a result of the movement whereby God gives birth to and forms His people, a movement in which the prophets and apostles are instruments. Profound biblical values, insufficiently clarified by Rahner, attach themselves to this viewpoint: (1) the choice of certain individuals and their role in an economy of universal amplitude; (2) the intermediate causality of the apostles between God and Christ on the one hand and the Church on the other; (3) the fullness of charismatic gifts received by the apostles from the Holy Spirit; (4) the result of the foregoing—apostolic authority. This sequence is the basis of the normative character (canonicity) of the apostolic writings and is so recognized by the Church which has always joined canonicity to apostolicity.

The Church knows that she not only possesses Scripture as a fixed written formula of her faith but that she receives it from men chosen and spiritually en-

dowed by God, men with mission and authority from God. Rahner stresses authority in the Church but not on the Church. The proper formal subject of scriptural inspiration is not the Church but the prophets and the apostles.—G. V. B.

8. R. P. C. HANSON, "The Inspiration of Holy Scripture," *AnglTheolRev* 43 (2, '61) 145-152.

A combination of the rabbinic view of Scripture and Philo's culminated with Origen in the traditional "oracular" doctrine of the inspiration of the Bible. In the nineteenth century, however, historical criticism effectively demolished this view forever. At that time the subjective theory, "inspired because inspiring," was proposed. This attractive view is also unsatisfactory, however, for it neither includes all of the Bible nor excludes uncanonical works. It would be far better to abandon the misleading term "inspiration" and to speak rather of the "uniqueness" of the Bible. The Bible is unique in its subject matter and in its earliness. It is the unique witness to the source of the Christian faith (and, as all bodies of evidence, it may contain error). And it is a unique source of life to the Church in later ages.—J. C. H.

9. W. H. G. THOMAS, "Inspiration," *BibSac* 118 (469, '61) 41-45.

Great care must be exercised in the use of the word "inspiration" for it is capable of several different meanings. The term "revelation" is best reserved for the subject matter of the biblical message, the word "inspiration" for the method by which the message is conveyed.—E. R. C.

10. J. A. WITMER, "The Authority of the Bible," *BibSac* 118 (471, '61) 264-271.

"Only with the acceptance of the doctrine of verbal-plenary inspiration of Scripture is the validity of the authority of the Bible safeguarded from deterioration, because only by this doctrine is the existence of the totality of Scripture as 'God-breathed,' the Word of God, assured."

11. W. G. YOUNG, "The Holy Spirit and the Word of God," *ScotJournTheol* 14 (1, '61) 34-59.

Three recent books emphasize the differences among Fundamentalists, Liberals and Neo-Calvinists on the doctrine of biblical authority: G. Hebert, *Fundamentalism and the Church of God* (1957), J. L. Packer, *"Fundamentalism" and the Word of God* (1958) and J. K. S. Reid, *The Authority of Scripture* (1957). Fundamentalists emphasize the Scriptures as the objectively inspired word of God, but their viewpoint seems too intellectual and apparently limits the action of the Holy Spirit. The Liberals have mainly stressed the human, historical side of the Bible. The Neo-Calvinists point out a side of biblical authority which Fundamentalists and Liberals are apt to overlook, namely, "the witness of the Holy Spirit in your heart as He encounters you in the message." The danger for Liberals and Neo-Calvinists is subjectivism.

The valuable insights of all three groups can be included by acknowledging in biblical authority a threefold action of God the Holy Spirit: inspiration, communication and illumination. (Cf. 2 Tim 3:16; 2 Pt 1:21; Heb 3:7-8; 9:8-9; 10:15-17; 1 Cor 2:12-14, 16.) Thus considered, the inspiration of the Bible is objective, subjective and permanent. Objectively, the fact of verbal inspiration is accepted; subjectively, "the written record is *the Word of God in its intermediate stage*, and . . . becomes the living, inspired Word of God to any human heart only when the Holy Spirit brings His work to completion by speaking through it and illuminating the mind to receive it." To isolate or omit inspiration or communication or illumination is to be inadequate and untrue to the biblical record.

Among the problems of biblical interpretation should be noted the following: the question of original documents, the NT use of the LXX, the question of authorship and authenticity, historical criticism, historical and scientific accuracy, moral and spiritual infallibility.—H. J. C.

Interpretation

12. R. L. ALDRICH, "An Outline Study on Dispensationalism," *BibSac* 118 (470, '61) 133-141.

"Extremes in dispensationalism should be avoided. There are two growing movements today; one is critical of all dispensationalism and may be called *nondispensationalism*, and the other carries dispensationalism too far and is usually called *ultradispensationalism*.

"Dispensationalism is that system of Biblical interpretation which interprets the Bible from the viewpoint of designated periods of time during which a particular revelation of God's will and mind is operative, and during which man is tested in relation to that particular revelation."

13. P. BONNARD, "Recherche de l'essence du christianisme primitif," *VoxTheol* 31 (4, '61) 110-117.

Determining the essence of Christianity among the multiplicity of its historical realizations has been a problem to many a historian. A. Harnack's optimistic answer was not proof against the more searching methods of the sociological school and the school of comparative religion. M. Goguel believed that already in NT times Christianity was too diverse and contradictory a phenomenon to be circumscribed by one single definition. To this it should be answered that the NT writings are in great part polemic reactions against much that was felt to be unauthentic in the life of the early Christian communities. The essence of Christianity should be sought there, not in the often chaotic growth of religious life and practice about which our information is only fragmentary. A. Schweitzer thought that Christianity in its essence offers no explanation of the world or of history, but consists only in a blind imperative of active charity.

More recently, C. H. Dodd has emphasized the basic importance throughout the NT of the proclamation of the historical facts about Jesus; but to the question, how this past history may be relevant to the believer, Dodd's answers are not always consistent and often follow a Platonic bent. According to O. Cullmann, the essence of primitive Christianity lay in the confession of Christ's present Lordship. This, however, is rather a description of the primitive Christians' faith; and the relation of this faith to the events of Christ's life and death is not satisfactorily explained. R. Bultmann's view is that Christianity offers to man the possibility of a new, authentic understanding of himself before God. Unfortunately, Bultmann's philosophical existentialism has brought him very near to emptying the Christian message of its reference to historical events.

Primitive Christianity, it may be concluded, is characterized by the way in which it referred present existence to the past history of salvation and to the future consummation. A fundamental theme in the NT is the *anamnēsis*, in the apostolic preaching (1 Cor 15:1 ff.; 1 Jn 1:1-4) as well as in the liturgy (1 Cor 11:24 f.; cf. Lk 22:19). It has generally a polemic character; communities which were being absorbed by the actuality of their own religious life, and threatened by spiritualistic and Docetic tendencies, needed to be reminded that salvation had been accomplished once and for all in the one central event. This *anamnēsis* is the unifying factor in the great diversity of the NT writings. They all point back to Christ as the Savior, through His cross, and as the ethical teacher who reveals to man the divine imperative of love.—P. L. A.

14. J. BOURS, "Hinführung zur Schriftbetrachtung," *BibKirche* 16 (1, '61) 17-20.

15. C. DUNCAN, "The Bible and Philosophy," *RefTheolRev* 20 (2, '61) 42-46.

Philosophy, which is fundamentally a method of investigation and communication, cannot prove or disprove the Bible. For the world of knowledge, for conduct and for faith the Bible's authority is important, an authority derived from the fact that the writing is the word of God. Philosophy should recognize this phenomenon; on the other hand, the Bible employs many useful techniques of philosophy in making its proclamation vivid and intelligible.—J. J. C.

16. R. M. GRANT, "What We Look For in the New Testament," *JournBibRel* 29 (1, '61) 20-24.

Great as is our debt to 19th-century biblical scholars, a critical method which treats the Bible as any other book is of debatable validity. Fortunately modern literary criticism is directing our attention to an element of uniqueness in Scripture. A frequently neglected aspect of uniqueness in both the OT and the NT is a very considerable element of ambiguity, passages whose meaning is not fully conveyed on the surface of what is said, e.g., the Passion. In his constant efforts to express its meaning Paul goes from inspiration to conceptual expression; the interpreter's task is, in a sense, the reverse. Literary and historical criticism can aid the interpreter to apprehend the symbols of the

work of God Himself, symbols which, however, must never be systematized. While other media of revelation also witness to God, it is extremely difficult either to identify or to apprehend them without the aid of the biblical proclamation. The ultimate goal underlying the employment of all the aids the interpreter brings to his study of the NT is the encounter with the NT and the symbolic apprehensions which gave it existence.—E. R. C.

17. P. GRELOT, "Les figures bibliques," *BibVieChrét* 39 ('61) 54-61.

A discussion of the scriptural basis of typology. The article has been composed for inclusion in a forthcoming *Vocabulaire de Théologie biblique* which is being prepared under the direction of X. Léon-Dufour.—J. J. C.

18. F. HASTINGS, "Why Read the Bible?" *ClerRev* 46 (6, '61) 321-332.

Although the text presents special difficulties for modern readers, the Scriptures reveal to us the acts of God and enable us to understand the whole sacramental life of the Church and to prepare ourselves for the coming of Christ.

19. S. HOLTH, "The Christian Doctrine of Revelation," *SEAJournTheol* 2 (4, '61) 20-30.

The subject is treated under the following headings: special revelation; general revelation; the nature of revelation; revelation and history.

20. H. LIEBING, "Historisch-kritische Theologie (Zum 100. Todestag Ferdinand Christian Baur am 2. Dezember 1960)," *ZeitTheolKirche* 57 (3, '60) 302-317.

A consideration of the biographical background of Baur helps one to understand how he tried to rise above the debate then raging between rationalism and supernaturalism. There are two major results of Baur's work. The first is his basic insight that in thorough research concerning the beginnings of Christianity one does not meet a unity or a harmony, as tradition had thought, but opposition and polemic. The second result is the historicocritical method by which the critic finds the true picture behind the text and reconstructs the historical situation. The historicocritical method makes the present understood from the past and makes past history into understandable history. While the insights of Baur are connected with the philosophy of Hegel and other historical factors, the method of Baur has its own value. Had theology listened to him it might not have reduced historical criticism to a formal technique. Instead theology would have realized that its gravest problem is the question of the sense of history.—G. F. S.

21. H. RIDDERBOS, "Dare We Follow Bultmann?" *ChristToday* 5 (May 22, '61) 717-720.

The answer is in the negative because B's interpretation of the NT message seems to be "a total recension of the Gospel in terms of existentialist philosophy."

22. J. SCHNEIDER, "Dare We Follow Bultmann?" *ChristToday* 5 (June 5, '61) 758-761.

"The solution which Bultmann proposes is not only unsatisfactory, it is impossible, because it threatens the essentials of our faith, discredits the saving history, and undermines the New Testament teaching concerning redemption."

23. N. H. RIDDERBOS, "Typologie (Speciaal de typologie naar von Rads conceptie)" [Typology, Especially as Conceived by von Rad], *VoxTheol* 31 (5, '61) 149-159.

The renewed interest in the question of the relevance of the OT message and in the relations between the OT and the NT has again brought to the fore the problem of typology. An extensive bibliography, which does not aim at completeness, is followed by a discussion of G. von Rad's ideas on the subject (cf. "Typologische Auslegung des Alten Testaments," *EvangTheol* 12 ['52-'53] 17-33; *Theologie des Alten Testaments* II, [1960] 329-424). Typology, according to von Rad, is already a dominant feature in the OT. The NT is a *aktualisierende Neuinterpretation* of the OT, but the same may already be said of, e.g., the prophetic movement. This was characterized by a radical opposition against the old religious economy, but at the same time by the conviction that the new order which was expected was already prefigured in the old. Some of the author's criticisms are that, although von Rad maintains the unity of the history of salvation and the continuity between both Testaments, he exaggerates the breach with the old order which characterizes every new stage of development; further, that von Rad's scepticism about the historical reliability of the OT dangerously threatens the validity of his typological interpretation.—P. L. A.

24. D. T. ROWLINGSON, "Let's Reinstate the Bible Historian!" *ChristCent* 78 (July 5, '61) 824-826.

"Contemporary theology has greatly erred in downgrading the work of the biblical historian; he alone can provide certain elements essential to a sound understanding and appreciation of the Bible."

25. M. H. SCHARLEMANN, "God's Acts As Revelation," *ConcTheolMon* 32 (4, '61) 209-216.

God revealed Himself to us in a sequence of events described and interpreted for us by the prophetic and apostolic Scriptures. By revelation these acts were interpreted for us; the record of the acts and their interpretation are handed down in the Scriptures, colored, however, by the personality and the age of the various authors. The Bible is an utterly reliable record of God's great deeds and a witness to them; cf. Rom 3:21-26. It comes from God (2 Pet 1:21). Man must go beyond the documents to God's prior acts lest he turn revelation into tradition.—J. O'R.

26. G. VANN, "Myth, Symbol and Revelation," *Blackfriars* 42 (494, '61) 297-311.

In order to derive a practical significance from reading the OT and an understanding of dogmatic and moral truths, we must recognize "two different kinds of language," the abstract language of definition and the universal symbols of poetry. Since both languages essentially complement one another, "it seems at least likely that our feeling of unreality when confronted with the precise formulations of Christian doctrine in creed or catechism or theological textbook is partly to be explained by this same loss of the other language, the complementary language of Bible and ritual, the language of poetry." The world's symbol-heritage narrates a single myth, the hero's journey from death to life. Both Testaments of the Bible record this universal theme, and the Church translates it into her sacramental ritual. Non-scriptural parallels not only illustrate the universality of Christian truth, but also "they can revitalize Christian images." The language of definition thwarts dogmatic aberration; the biblical symbol communicates not merely "an imagined myth-pattern but an historically lived-out theandric experience," the fulfillment that is ours in Christ.—J. P. M.

27. P. A. BOYLAN, "Scripture and Preaching," *Furrow* 12 (4, '61) 199-207.

28. M.-D. CHENU, "Histoire sainte et vie spirituelle," *VieSpir* 104 (472, '61) 506-513.

Catechetical instruction is situated within a "history," the history of salvation recounted in a succession of biblical happenings. Consequently, the catechist should always begin with these occurrences and draw out of the accounts an understanding of the mystery contained in them.—J. L. F.

29. H. MUSURILLO, "Symbolism and Kerygmatic Theology," *Thought*, 36 (140, '61) 59-80.

The article is an attempt to set the Church's primitive kerygma and modern kerygmatic theology within the context of communication theory. All communication uses symbols in the transaction between sender and receiver, and the modern preacher must attempt to adapt the primitive announcement to the needs of modern man. The early catechesis used a definite symbolism which had significance for the first century audience: symbols of light vs. darkness, healing vs. sickness, resurrection vs. death. St. Augustine in *De doctrina christiana* offers us the first statement of Christian communication theory, developing the symbolic relationship between men and the connection between symbols and the Transcendent. Augustine echoes the tradition of the primitive catechesis in underlining the primary aim of the kerygma: *docere*, communication of the good news; *delectare* and *movere*, the emotional appeal of ancient rhetoric, is only secondary and subordinate. This corresponds with the practice of Christ and the apostles. In modern communication of Christian doctrine, symbolism

and the imagination must again come into play; here again, it operates as it did in the primitive Church, by stressing the tension between time and eternity, between shadow and reality, promise and fulfillment. The author, however, issues a warning against excessive symbolism in the interpretation of the Scriptures: they must first be understood as *documents* composed in concrete circumstances; here the preacher is subordinate to the exegete who functions under the guidance of authority and tradition.—H. Ms. (Author).

30. K. S. WUEST, "Preparation Technique for Greek Exposition," *BibSac* 118 (470, '61) 123-132.

A technique is described for the preacher who wishes to explain the Scriptures to his congregation. A method of preparing one's exposition is presented and illustrated by its application to Eph 1:1-2. The writer has taught this technique in his classes in biblical exegesis for well over a quarter of a century "with the result that he hears that student after student continues to use his Greek in sermon preparation, a proof of the efficiency of this method."—J. J. C.

31. K. S. WUEST, "The Holy Spirit in Greek Exposition," *BibSac* 118 (471, '61) 216-227.

One who believes in the verbal inspiration of the Scriptures, when working with the Greek text, can do so with the conviction that in the providence of God he has with few exceptions the verbally inspired text that left the hands of the original writers. In order to interpret this text the scholar by earnest study and holiness of life should seek the aid of the Holy Spirit whose present task it is to interpret the Scriptures which He has inspired.—J. J. C.

Scripture and Tradition

32. J. BEUMER, "Das katholische Traditionsprinzip in seiner heute neu erkannten Problematik," *Scholastik* 36 (2, '61) 217-240.

Contemporary problems very often provoke a re-examination of theological issues. The situation between Catholics and Protestants today is such that a re-examination of the notion of tradition has become necessary. First, we must arrive at conceptual clarification. Tradition differs conceptually from Scripture and from mere ecclesiastical traditions. Second, within the area of theological discussion, we must opt for one of three hypotheses. Either tradition adds content to the sacred writings; or it is merely a homogeneous unfolding of the contents of Scripture such that the sufficiency of Scripture remains; or—and we favor this third hypothesis—both Scripture and tradition oscillate about the same center with the same range in such a way that tradition is allowed to go beyond the limits of Scripture only in a relatively subordinated measure. This theory is preferred over the first two because it both protects the unity of the *corpus doctrinae* and at the same time makes it easier to explain the newer dogmas of the Church. Furthermore, it is the only one supported by Möhler, Franzelin, Scheeben and Newman; and it is backed up by studies of

the Acts of the Council of Trent and of the works of the Reformation theologians.—T. J. L.

33. C. M. CHERIAN, "The Christian Fact in History," *ClerMon* 25 (3, '61) 81-92.

What makes Christianity absolutely unique among other religions is that it is based on four facts: it is a public historical revelation, having a long and continuous tradition and a divinely given literary expression in Scripture, and this revelation has taken place in the Church, a closely knit covenant community. By historical revelation we mean that God has intervened in the history of mankind and has revealed Himself as a Savior. The faith of Israel is then not the result of human thinking but of divine intervention. This fact has been kept alive in tradition and been enriched as the years passed, for every century was marked by a new experience of God's power and love. Now this historical revelation has a social character: God's word was spoken to the chosen people, although an individual may have been His instrument. Thus the religion of Israel was not an abstract system of truths but a life lived within a community; its written record of revelation could be fully understood only by one who lived in this community of the people of God and shared the faith and hopes of Israel.

The whole revelation of the OT pointed to Christ who came to fulfill all that Israel longed for. Although the aspect of newness is evident in Christ's message, its continuity with the OT is just as plain. And that message also pointed to Himself, for there was question of a life to be lived in communion with Him. This was the "good news" of the ancient Christian community, and they handed it down as an experience to be lived; reference to the written records was only secondary. The two parallel sources of revelation were not juxtaposed but formed a living organic unity in the living Church and no one thought of using one independently of the other. To understand the written word one must live in the Christian community and live the life which Christ gives through the sacraments.—R. B.

34. F. J. LEENHARDT, "'Sola Scriptura' ou: Ecriture et tradition," *ÉtudThéol Rel* 36 (1, '61) 5-46.

The Protestant affirms *sola Scriptura* as the rule of faith while the Catholic holds to tradition and Scripture. Actually all are bound to some form of tradition: one simply cannot read the Bible without it. In what measure, then, are Protestants to accept, reject or correct tradition? We must look to the intention of Christ's ministry. Christ wanted to be present to all men; to overcome the limits of space and time He chose the apostles and the Church to mediate His presence to all. From the very beginning the mode of transmission was to remain eminently personal. The apostolate answers to this permanent intention of Christ. Thus the apostle does not serve the merely documentary function of an eye witness, but he is also the mediator of Christ's presence.

The apostolate continues today according to Christ's will. It is Sacred Scripture that guarantees the exactitude of its testimony.

What of the interpretation of Sacred Scripture? Since we cannot abstract from our traditions it is illusory to think we can read Scripture without any intermediary. One cannot dispel entirely the element of tradition, for it is there by the will of Christ. There are risks in interpreting Scripture, but this is the risk of faith, and Christ gives us the means to believe. No individual or confession or nation or time can have a total knowledge of revelation. Rather, the truth enriches itself over the centuries. Tradition is the testimony rendered to the scriptural Christ by the ecclesial Christ. This permits us to accept the essential principle of the infallibility of Scripture, namely, that certitude in reading Scripture in faith is not left to make its own way since Christ wanted His Church to guard against faulty interpretation. This infallibility is not the privilege of any particular organ, but of the whole Church in all its historical dimensions.—D. J. L.

35. M. Lods, "Tradition et canon des Ecritures," *ÉtudThéolRel* 36 (1, '61) 47-59.

The Church, established with Christ, made itself known through the testimony of the apostles. This testimony was oral during their lifetime, written after their death. The Church, in giving herself the biblical canon, used as her norm the apostolicity of the writings. It was the apostles who gave their authority to the OT and established the NT. Any tradition that was not apostolic was to be rejected, yet this principle of apostolicity was not always regarded. Certain Christian writings not bearing the name of an apostle were considered canonical, at least by a few individuals. Of the writings bearing an apostle's name, some imposed themselves without question while others were discovered not to possess true apostolic authorship. Still others were contested because different traditions of local churches claimed apostolicity for, and accepted as canonical, certain writings which were simply not such. Nor did the judgments of early scholars on these traditions always agree.

The knowledge of the development of tradition is not sufficient, then, to explain all the elements contributing to the constitution of the biblical canon. Tradition can found the canonicity of certain works, but it is not the sole norm. There must be some internal criterion. This seems to have been some sort of religious intuition which was at work in the elaboration of the biblical canon.—D. J. L.

36. G. H. TAVARD, "Tradition and Scripture," *Worship* 35 (6, '61) 375-381.

"The theology of two separate and partial sources of faith appears now to have been an unfortunate accident in the history of Catholic theology."

37. M. THURIAN, "La Tradition," *VerbCaro* 15 (57, '61) 49-98.

Tradition is first the life of Christ's teaching in the Church. For the Church, being the living Mystical Body of the risen Savior, is ever growing and thriving.

ing through the grace and divine enlightenment of the Holy Spirit, through whom the integrity and the authenticity of its Founder's divine message is infallibly assured.

Tradition is next understood as the act of spreading the inspired message contained in the Gospels, in compliance with Jesus Christ's express wishes. Thirdly, tradition can also be characterized as the basic data resulting from the first two elements already mentioned, the life and teaching of the Gospels. Such data comprise the canonical writings of the NT, their inspired interpretation and subsequent development in the essentially complementary writings of the Fathers and Doctors of the Church, the liturgy, the sacraments, catechesis, as well as the doctrinal definitions of the truly ecumenical Church councils. Fourthly, because of its catholicity, the Church unfolds in its tradition the fullness of the truth and life of Christ in two ways: historically (specifically illustrated by the definitions of the first seven Church councils), and geographically. The liturgy of the Church serves as a vital doxological constituent of catholic tradition.

Finally, T recalls the expanding missionary aspect of the sacred deposit of divine revelation. The ecumenical implications necessarily involved in clarifying such a vast and much-discussed element of faith are many. But underlying T's synthesis is the indispensable unity of spirit and doctrine which must inspire the one truth along with the divine mission to preserve and develop it at all times and for all peoples, in union with Christ and through His promised Spirit.—L. C.

Texts and Versions

38. *LondQuartHolRev* 30 (2, '61) has the following articles on the *New English Bible*.

J. A. KAY, "The Authorized Version and the New English Bible," 79-83.

H. K. MOULTON, "The Principles of Biblical Translation," 83-88.

S. I. TUCKER, "The Historical and Literary Setting of the Authorized Version," 89-94.

A. FOX, "The Influence of the Authorized Version on the Religious Life of Britain," 95-99.

C. S. LEWIS, "The Literary Impact of the Authorized Version," 100-108.

G. S. DUNCAN, "How the New English Bible was Made," 109-113.

K. GRAYSTON, "Religious Values of the New Version," 113-118.

THE BISHOP OF WINCHESTER [A. T. P. WILLIAMS], "The English of the New Translation," 118-122. [Cf. § 6-42.]

39. T. AYUSO MARAZUELA, "La Biblia Visigótica de San Isidoro de León (*Continuación*)," *EstBib* 19 (4, '60) 271-309. [Cf. § 5-344.]

40. F. W. DANKER, "The New English Bible," *ConcTheolMon* 32 (6, '61) 334-347.

This work's appearance may mark one of the most significant English religious publications of all time. It is *new*. It communicates in timely idiom yet

timeless phrase. Frequent paraphrase is used; yet a few more expansions on the text would serve clarity. Apparently no theological axe is ground; on the whole the doctrine of the Church finds more expressive enunciation in the NEB than in the KJV or the RSV. A future edition should be more consistent in giving variant readings. The reluctance of British scholars to reflect the findings of Continental form-historians shows itself when *kyrios* is rendered "Sir," thus obscuring the theological perspective from which the Gospels were written.—J. O'R.

41. C. H. DODD, "Some Problems of New Testament Translation," *ExpTimes* 72 (9, '61) 268-274.

In the art of translation there is no exact equivalence of meaning between words in different languages and consequently many problems face the translator of the NT. Three classes of these problems are here discussed. (1) Words in their social context. *Doulos*, if today translated as "slave," would evoke feelings of moral reprobation for the institution, something not found in the Greek term. Therefore the word is rendered "servant" unless the argument requires mention of the status of slavery as in 1 Cor 7:21-22. Another term is *lēstēs* which does not signify "thief" but rather one who employs violence and therefore is a "robber" or "bandit." (2) Metaphors. In transferring the thought from one language to another we must make sure that a metaphor has not become dead and colorless. *Hypopiasein*, for instance, means to give a person a black eye or in general to bruise, and is used with perfect propriety in 1 Cor 9:27 in a metaphor for boxing. However, in Lk 18:5 the unjust judge speaking of the importunate woman simply means by the term "I will see her righted before she wears me out with her persistence." Another term, *apolytrōsis*, essentially means the change of status from slavery to freedom and does not insist upon the payment of a price. The customary English equivalent "redemption" has become a dead metaphor. By translating the word as "liberation" NEB, though omitting a subordinate element, the price, seems to have restored to life a metaphor which is dead in most English versions. (3) Words with multiple meanings. Among these are *katargein*, *pneuma*, *doxa* and finally *dikaios*, *dikaiosynē* and allied terms. "Justify" and "justification" were retained because the translators could not solve the problem of rendering the Greek terms into genuinely current English speech.—J. J. C.

42. THE BISHOP OF WINCHESTER [A. T. P. WILLIAMS], "The English of the New Translation," *LondQuartHolRev* 30 (2, '61) 118-122.

The NEB strives to express clearly the thought of the original in current English which is not colloquial. Passages suggested for comparison with other versions are Jn 1:1-14; Lk 1:46-55; 1 Cor 13; 2 Cor 2:7-18; 6:3-10. The Parable of the Unjust Steward (NEB: The Dishonest Bailiff) provides a good example of the version's clarity and vividness. The final verse (Lk 16:8) reads: "For the worldly are more astute than the other-worldly in dealing with their own kind." And vv. 3-4 run as follows: "I am not strong enough to dig

and too proud to beg. I know what I must do, to make sure that, when I have to leave there will be people to give me house and home." These sentences "with their strong succession of monosyllables and a certain bare directness of language, reveal the man and his predicament with a sharp energy of phrase." —J. J. C.

43. ANON., "Early Christian Manuscripts," *TimesLitSupp* 60 (Mar. 10, '61) 160.

C. H. Roberts, in *The earliest manuscripts of the Church: their style and significance*, suggests that the codex was early recognized as the "proper form" for the Scriptures, possibly because Mark's Gospel, reaching Egypt in that form, "set the style for Christian books." Also noteworthy are the development of a sort of Christian genizah, the distinctively Christian characteristics of the abbreviated forms of the *nomina sacra*, and the aesthetic, political and religious changes behind the transition from cursive script to uncials.—C. H. P.

44. J. N. BIRDSALL, "The Two Fragments of the Epistles Designated M(0121)," *JournTheolStud* 11 (2, '60) 336-338.

M(0121) is the siglum for the MSS British Museum Harley 5613 and Hamburg Staat- und-Universitäts Bibliothek Gr. 50 which from the time of J. Griesbach have been assumed to be the same MS. Although they are both from the eleventh and twelfth century, a closer study reveals clear differences. The hand of the Hamburg MS is neater and more uniform (with seven more lines per column). Individual letters are formed differently and there are other distinct variations of format. The belief in the identity of the two MSS must be abandoned.—J. A. W.

45. R. G. BRATCHER, "Changes in the New Testament of the Revised Standard Version," *BibTrans* 12 (2, '61) 61-68.

In the RSV New Testament currently being printed, eighty-five changes have been introduced, authorized by the Standard Bible Committee in June, 1959. These corrections are: (1) changes in punctuation and capitalization; (2) changes in footnotes; (3) changes determined by English language requirements; (4) changes in the translation of the Greek text. These translation changes number twenty-five, and among them are the following: "Truly this (man) was *the* Son of God." (Mt 27:54/Mk 15:39); "In that day you will *ask nothing of me*." (Jn 16:23); "And the Spirit told me to go with them, *making no distinction*." (Acts 11:12); "If *for this life* only we have hoped in Christ . . ." (1 Cor 15:19); "the *husband of one wife*" (1 Tim 3:2, 12; Tit 1:6).—J. J. C.

46. R. S. JACKSON, "The 'Inspired' Style of the English Bible," *JournBibRel* 29 (1, '61) 4-15.

This paper intends, with the help of W. Schwarz's *Principles and Problems of Biblical Translation* (1955), to uncover the theory behind the use of several

English synonyms to render the same Greek or Hebrew word in the KJV and to treat briefly its significance for our own thinking. The historical theories of Bible translation are of two types, the philological and the inspirational, although no real translation is either pure philology or pure inspiration. The modern era has favored the philological, has stressed consistency in translation and considers the "inaccuracies" of the KJV the source of much of its literary excellence.

In translating the Bible, Tyndale favored the use of consistent diction. Coverdale thought that by using variety of diction he could prevent the objections Tyndale met from Ridley and More; he believed that both translator and reader must have minds illumined by the Holy Spirit to insure a proper reading of Scripture. As is clear from Smith's remarks in the Preface to the KJV, through 1611 no one successfully challenged Coverdale's position. "*Indeed it is exactly the inspirational view which is the foundation for a religiously acceptable literary version, just as the philological view destroys it. . . . I predict that no great translation of the Bible into English will be produced until some form of the inspirational view is sufficiently current to encourage and defend it.*"—E. R. C.

47. A. F. J. KLIJN, "De stand van het onderzoek naar de geschiedenis van de tekst van het Nieuwe Testament" [The Present State of the Research into the History of the NT Text], *NedTheolTijd* 15 (3, '61) 161-168.

Recent research on papyri, on the NT text used by early writers, and on the development of the Old Syriac text, has shown that the almost classical distinction of four main types of text cannot be used for the period prior to the end of the fourth century. These types are not the result of primitive recensions, but of a steady flow of minor corrections. The discovery of parallel variants in the *Gospel of Thomas* and the *Diatessaron* may point to their common indebtedness to a very old gospel text in which the influence of primitive oral tradition had produced these variants. But one can not yet rule out the possibility that the *Gospel to the Hebrews* or some other apocryphal work was the origin of these readings.—P. L. A.

48. A. F. J. KLIJN, "Het evangelie van Petrus en de Westerse tekst" [The Gospel of Peter and the Western Text], *NedTheolTijd* 15 (4, '61) 264-269.

L. Vaganay, *L'Evangile de Pierre* (1930) 66-82, listed a number of textual parallels of the *Gospel of Peter* with the *Diatessaron* and with the Old Syriac and Old Latin translations. The article gives a number of instances in a fuller form. They prove the existence, in a period prior to the *Diatessaron*, of a text of the Gospels which was already corrupted to a high degree. Consequently, it does not seem necessary to postulate the influence of an extra-canonical gospel to explain the parallel variants in the *Diatessaron* and the *Gospel of Thomas* [cf. preceding abstract].—P. L. A.

49. É. MASSAUX, "Deux fragments d'un manuscrit oncial de la vulgate (Lc., VI, 48-VII, 5, 11-13; Jo., XII, 39-49; XIII, 6-15)," *EphTheolLov* 37 (1, '61) 112-117.

The Catholic University of Louvain possesses two fragments of an uncial Vulgate MS probably written in the 6th or 7th century. Photographs of the fragments are given, the text is transcribed and the variants from Wordsworth White's text are noted. Many variants occur in spelling, chiefly due to itacism. Of the important variants many are attested in D and W.—J. J. C.

50. E. A. NIDA, "New Help for Translators," *BibTrans* 12 (2, '61) 49-55.

Two specimen pages are given from *The Translator's Handbook on Mark* (1961). "With the appearance of this volume there has been initiated an extensive programme for the production of an entire series of such helps for translators, to include in the first stage a *Translator's Wordbook of New Testament Vocabulary* and Handbooks on Acts, Luke, John and 1 and 2 Corinthians. These books will later be followed by Handbooks on the entire New Testament This article gives some details of the nature of the content of these volumes, and the following article [cf. § 6-51] gives some idea of the underlying linguistic principles."—J. J. C.

51. J. E. GRIMES, "Workshop in Translation Theory," *BibTrans* 12 (2, '61) 56-60.

In September of 1960 a workshop or study conference was held to consider the principles underlying the translational aids being prepared under the auspices of the United Bible Societies. Discussions focused chiefly on three areas: analysis of meaning, communication load, and the role of the translator.—J. J. C.

52. T. PETERSEN, "The Biblical Scholar's Concern with Coptic Studies," *Cath BibQuart* 23 (2, '61) 241-249.

53. M. SABBE, "De nieuwe vertaling van het Nieuwe Testament" [The New Translation of the New Testament], *CollBrugGand* 7 (2, '61) 267-272.

A description and evaluation of the translation of the NT recently published by Dutch Catholics, *Het Nieuwe Testament van onze Heer Jesus Christus, Katholieke Bijbelstichting Sint Willibrord* (Bruges: Desclée de Brouwer, 1961, 195 Bel. fr.), xvi and 768 pp.

54. P. P. SAYDON, "A Fragment of a Lectionary in the Royal Malta University Library," *MelTheol* 12 ('60) 1-4.

"This is a parchment leaf 11 x 8½ inches, slightly damaged in the lateral margins and with a few holes which, however, do not greatly efface the writing. It is written on both sides in two columns with 24 lines to the column and contains John 7, 19b-30; 8, 12-16." There is nothing to indicate the date of writing but on the whole the MS resembles very much specimens of the

9th-11th century. A translation (and photographs) of the MS are given; seven variant readings and six abbreviations are noted.—J. J. C.

55. K. S. WUEST, "The Greek Article in New Testament Interpretation," *BibSac* 118 (469, '61) 27-34.

There are three types of inaccuracies in the handling of the Greek article in the AV. At times it is included without warrant in the Greek; at other times it is omitted when it should have been translated; and there are times when the English language has no idiom capable of translating the Greek article.—E. R. C.

NT General

56. R. L. ALDRICH, "The Mosaic Ten Commandments Compared to their Restatements in the New Testament," *BibSac* 118 (471, '61) 251-258.

Though the Ten Commandments, except for that regarding sabbath observance (cf. Col 2:14-17), are restated in the NT, a comparison shows that as such they do not bind Christians. The reason is that the moral law of God is not identical with the Ten Commandments. The moral law is the basis of the Mosaic Law, but the two should not be confused. All men are under God's eternal moral law, but only Israel was ever under the Mosaic pattern of the moral law (Deut 6:4-6).—J. J. C.

57. W. BARCLAY, "Hellenistic Thought in New Testament Times. The Way of the Will of God: The Stoics," *ExpTimes* 72 (6, '61) 164-166; (7, '61) 200-203; (8, '61) 227-230; (9, '61) 258-261; (10, '61) 291-294.

Zeno and his two successors, Cleanthes and Chrysippus, shared in the construction of the Stoic system at a time when the foundations of logic were being shaken in a world of universal skepticism. The Stoics' theory of knowledge was simply the assertion of sturdy common sense against the bewildering position into which a fine-spun logic had lured the assent of men and left them without the essential dogma on which they could rest their lives in the flux and chaos of the world. Having laid the foundation of logic, the Stoics went on to present in their physics (which, to them, was one and the same thing as theology) a God-filled man in a God-filled world, man coming from God and returning to be absorbed in the God of which he is a part. But, for the Stoic, all this speculation was had in order to discover how to conduct oneself in life and action; all studies existed for the sake of ethics which took its origin and authority from a certain inescapability that is God's. The one thing that is in man's power is assent; in saying "Thy will be done"; and in doing this will, is man's peace. Obedience to the will of God is the supreme virtue in a world which is under His fatherly care and government. The great enemy of virtue is to be found in the emotions; the Stoic must school himself in eradicating them until he finds peace. Of all the ancient faiths none rose higher than Stoicism in its dream and in its practice, and of them all none was a greater preparation for Christianity.—S. B. M.

58. R. BEAUPÈRE, "La Bible, source de l'imaginaire chrétien," *VieSpir* 104 (472, '61) 496-505.

Stained glass windows, cathedral columns, images, paintings, etc. are inspired in great part by the Bible. There are two possible excesses: a refusal of biblical imagery leading to a rationalistic theology; or an affected and sentimental spirituality. Both excesses are avoided by a return to the Bible whose images are rich in real spiritual values. This could be done through the liturgy or through a personal reading of the Bible in church; hence the present trend to place a Bible on the lectern in front of the main altar. The Bible and the Eucharist come from God and should not be separated by man.—J. L. F.

59. T.-G. CHIFFLOT, "Note conjointe sur la Bible et l'imagination," *VieSpir* 104 (472, '61) 484-495.

Man's first task is the search for truth. The reader of the Bible should employ his intellect to find the truth of the word of God through exegesis. The Bible, the word of truth, is also a work of imagination. The role of the imagination in the search for biblical truth is neither an obstacle nor a temporary refuge, but a constant help. The author of the Bible, God, enjoyed a sort of "creative imagination," since the various books of the Bible needed diverse types of imagination among the inspired writers. The reader of the Bible will grasp what he reads through his imagination which stimulates the intellect, offering him the "concrete form" whereby he effectuates a kind of "presence" with the men of the Bible, with the God of revelation and with the reality of the kingdom of heaven.—J. L. F.

60. J. DÖPFNER, "Petrus und Paulus. Der heilige Paulus und der römische Primat," *UnaSanc* 16 (1, '61) 17-27. [Cf. § 6-192.]

61. M. S. ENSLIN, "The Parting of the Ways," *JewQuartRev* 51 (3, '61) 177-197.

Christianity, initially a movement within Judaism, later became a separate religion convinced it was the Church Jesus came to establish. Elements in later Christian belief were read back into the life and consciousness of Jesus; the ancient Passover became a prediction of the new. In the thinking of Jesus Himself there is no support for this subsequent speculation. He regarded Himself as a prophet preaching repentance and the imminent dawn of a new age. It is improbable that He considered Himself the founder of the kingdom. He introduced no unorthodox, non-Jewish ideas. Opposition to Him arose rather on the grounds that He was subversive, and for that reason He was killed. But to His followers this could not be the end. His great influence forced them to disbelieve the seeming verdict of the cross. This influence is not to be explained by the miraculous events in Jesus' life. These are consequences rather than causes: they are the attempt of Jesus' followers to explain His

impact upon them. Convinced of His claim despite the facts, they carry on His work. In time, Jesus came to be identified with the Son of Man whose coming He predicted. Belief in the redemptive value of His death came later.

Under Paul, who never dreamed of turning from Judaism, the obstacles of the cross and the Law were overcome, and Christ became the *kyrios*, a title more meaningful to the Gentiles than, perhaps, even Paul intended. Jesus would have been amazed at Christianity in the years after Paul. Early Christianity had never dreamed of departing from Judaism, but under leaders such as Paul Christianity became eclectic, adopting and adapting values of the non-Jewish world. Today Judaism and Christianity are like mother and daughter—a daughter who has left home. The ways have parted and may never be reunited. In reunion the losses would outweigh the gains. Men differ as to the means of communion with God; hence a living church must be a divided one. But God is the common Father of both.—R. F. T.

62. E. HAENCHEN, "Petrus-Probleme," *NTStud* 7 (3, '61) 187-197.

O. Cullmann's brilliant work, *Petrus. Jünger—Apostel—Märtyrer* (2nd ed., 1960), leaves some unanswered questions; what follows concerns the sections on Peter the Apostle and on Peter's relation to Paul. Paul's first visit to Peter may have been to prove that he was really converted, that he was a true disciple of the Lord, and that he had been privileged to receive a special apparition. At their second meeting, according to C, Peter is no longer the head of the Jerusalem community; instead he has undertaken the direction of the mission to the Jewish Christians, a change indicated in Acts 12:19. Acts, however, does not indicate any previous missionary activity on Peter's part, nor does it prepare us for any definitive change which would have Peter no longer head of the Jerusalem church but leader of the Jewish Christians outside Jerusalem.

Moreover, the account of the Council does not portray James as one who has replaced Peter. Rather, the Brother of the Lord, who was learned in the Scriptures, provided the justification for the position Peter had presented, and James formulates the decree which derives its validity from being the decision both of the apostles and of the Holy Spirit. Only in Acts 21 do we no longer read of the apostles but only of James and the elders. Therefore, the transfer of leadership from Peter to James, if it occurred, took place after the Council. In addition, in Gal 2:8 Paul sets himself on a par as the apostle of the Gentiles with Peter as the apostle of the Jews, and there is no hint that Peter ranks only second and subordinate to James. Instead, Peter is the authoritative representative of the Jewish-Christian group.

Very little is known about Peter's later thought concerning his mission. The visit to Antioch had no missionary purpose, and, as C admits, Peter did not work as a missionary at Corinth. Hence the material for Peter's missionary activity turns out to be so slight that the chapter "Peter the Missionary" must necessarily remain a fragment.—J. J. C.

63. F. L. HAMMER, "Myth, Faith, and History in the New Testament," *Journ BibRel* 29 (2, '61) 113-118.

The *kairos*-act, the significant act of God, always takes place vertically in the context of *chronos*, durative time, to which the act gives meaning. The language of faith, which Bultmann calls myth, is language seeking to convey this meaning of an event in time-sequence, in history, as God's act. In the Bible, interpretation moves from history to the trans-historical, from Jesus to the Logos, from the temporal to the eternal; interpretation starts with historical foundation.

In the book of Revelation, worship is the embodiment of true history; heavenly worship is founded upon earthly worship. In the matrix of *kairos-chronos* the future is present as existent reality just as the past is conjoined to the present. The fullness of history is Christ Jesus who determines all history. NT "myth" actually proclaims what God has done and what His actions mean.—J. H. C.

64. T. HERRMANN, "Obowiazki rodzicow wzgledem dzieci w Nowym Testamencie (De officiis parentum erga filios in Novo Testamento)," *Ruch BibLit* 14 (1-2, '61) 43-52.

The NT recommends three principal duties of parents towards their children. (1) Admonitions properly given, but without anger (cf. Col 3:21; Eph 6:4). At times parents should even punish their children for their faults. (2) The apostolate of good example, a virtue outstanding in the homes of Timothy (2 Tim 1:5; 3:14 f.) and Lydia (Acts 16:14), and recommended in Col 3:12 f. (3) The duty of charity. In Lk 14:26 (cf. Mt 10:34-37) and other texts, there is mention of "hating" of parents by children and vice versa, but the term *miseō* merely signifies "love less" as examples clearly show. Other passages (Tit 2:4; 1 Tim 2:15; 5:8; 2 Cor 12:14) explicitly recommend that parents love their family. In fine, the NT explicitly commands love of one's children, but this love must be subordinate to the love of God.—S. S.

65. M. J. HIGGINS, "New Testament Result Clauses with Infinitive," *Cath BibQuart* 23 (2, '61) 233-241.

In classical Greek usage *hōste*, when introducing a subordinate clause, is employed either with the indicative to emphasize the actual realization of the result or with the infinitive to stress the quality or quantity of the action in the main clause. Of the latter, Blass-Debrunner (*Grammatik des neutestamentlichen Griechisch* [10th ed., 1959] § 391, 2 and note) states that the infinitive has a wider range in the NT than in Attic, supplanting the normal indicative construction of the Attic. An examination of all 52 NT instances of *hōste* with the infinitive does not bear out B-D's contention. Of these only ten are not clearly in accord with Attic usage; and in each doubtful instance there are at hand either classical precedents or solid reasons indicating that the writer wished to emphasize the quality or quantity of the main verb. Ac-

cordingly, there is no clear example in the NT of non-classical usage of *hōste* with the infinitive. B-D's statement to the contrary should be revised.—C. E. G.

66. G. D. KILPATRICK, "*dialegesthai* and *dialogizesthai* in the New Testament," *JournTheolStud* 11 (2, '60) 338-340.

Only in Mk 9:33, 34 do we have *dialegesthai* and *dialogizesthai* in one context. Elsewhere the NT writers show a consistent preference for one or the other; constructions used following these verbs overlap. Difference in meaning cannot be supported, but *dialegesthai* seems to reflect a higher (nearer Attic) style. The change from *dialogizesthai* in Luke to *dialegesthai* in Acts reflects a change in style toward Attic or "a more literary *Koine*."—J. A. W.

67. W. KÜMMEL, "Diakritik zwischen Jesus von Nazareth und dem Christusbild der Urkirche," *Ein Leben für die Kirche. Zum dankbaren Gedächtnis D. Johannes Bauer* (1960) 54-67.

Studies of the differences in the NT between the proclamation of Jesus and the *Christuspredigt* of the primitive Church led to the recognition that despite differences an essential agreement existed between the eschatological proclamation of Jesus and that of the primitive Church and Paul. Recently this position has been questioned from the Jewish side and now by E. Stauffer from the Protestant side ("Die kritische Vermächtnis des neunzehnten Jahrhunderts," *TheolLitZeit* 84 [1959] 641-648). Stauffer there suggests that the task for theology today is to distinguish thoroughly between the primary Jesus tradition and the secondary Christology of the primitive Church (*Gemeindechristologie*).

In dealing with Stauffer's methodological question K concentrates on two problems: (a) Is it possible to distinguish between Jesus and the primitive Church? The presupposition must be that one can with certainty separate the proclamation and the person of Jesus in the NT records from the *Christuspredigt* of the primitive Church. Although conceding such a possibility, K disagrees with Stauffer about the extent to which we can find the genuine tradition concerning Jesus. (b) But can the result of a distinction along purely historical lines yield an infinite qualitative difference, as Stauffer asserts? Behind this dispute on the unity of the NT lies a dogmatic or *weltanschauliche* presupposition. Stauffer wishes to set the primitive Church free from all Jewish elements, because Jesus is the measure of the NT canon and of all Jesus tradition. But what of Stauffer's presupposition?

(1) The assumption that Jewish elements in increasing measure infiltrated the NT kerygma presupposes that a radical difference in all respects existed between Jesus and the Jews. This is not the case. (2) A complete distinction between Jesus and the Christology of the primitive Church can never be demanded, because it is uncertain whether there really was a development. Behind this theological presupposition lies the dogmatic viewpoint. We do not possess the "historical Jesus" independently of the witness of the primitive Church. Only hypothetically is it possible to go back beyond this source, and

this is theology's task. Faith and the proclamation of the Church cannot be founded upon changing and uncertain results of critical verification, but are based on the proclamation given by the Evangelists and Paul.

Such a search for the "historical Jesus" as Stauffer proposes can clarify this basis of faith, but can never replace it.—H. v. B.

68. E. LUSSIER, "Daily Life in Ancient Israel," *AmEcclRev* 144 (5, '61) 326-331.

A brief description of the food, wine, clothing and games of ancient Israel. "Conversation and storytelling was clearly the favorite pastime of Biblical people and the Hebrew had raised the exercise to an art in which they excelled."—J. J. C.

69. C. MAURER, "Glaubensbindung und Gewissensfreiheit im Neuen Testament," *TheolZeit* 17 (2, '61) 107-117.

Both in origins and in etymology, this originally Hellenistic concept of conscience designated the divided self, the relationship between the ego's higher perceptions and its lower inclinations. Bad conscience, for the ancient Greeks, represented a conflict between these levels of self-awareness; a good conscience was only the absence of such conflict. The Hellenized Judaism of Philo first combined the bad conscience idea of the ancients with that of a conscience cleansed by God's mercy (the latter an OT heritage, although the OT practically did not recognize the individual conscience as such).

In the NT a clear distinction between good and bad conscience comes only with the post-Pauline letters (Pastorals and following), and the distinction rests plainly upon faith. The believing Christian is the man of good conscience, as opposed to the fallen-away (1 Tim 1:5, 19; 4:2; Tit 1:15). Baptism (1 Pt 3:21) and redemption in Christ (Heb 9:14; 10:22) are in turn called the sources of a good conscience. What had not occurred in ancient thought, and only as an exception in Hellenized Judaism, was now normal in men's lives, viz., the healing of the divided self by a merciful God revealed in Christ the Redeemer. Freedom of conscience and faith in Christ are thus inseparable. But for Paul (1 Cor 8:1-13; 10:23-31), our consequent freedom is not absolute; it cannot be exercised with resulting scandal to weaker brothers (e.g., those still bound to the Law). The liberating revelation in Christ includes the demand for brotherly love and solicitude. The only true freedom is thus freedom for others, freedom in the community of the Christian faith.—M. B.

70. H. W. MONTEFIORE, "Josephus and the New Testament," *NovTest* 4 (2, '60) 139-160.

The article points out "similarities between some important events recorded in the Canonical Gospels and Acts . . . and a series of prodigies recorded by Josephus" and suggests a possible connection between them. Three of six events are discussed. (1) M thinks that Matthew based his story of the star

on historical events—possibly the conjunction of Jupiter and Saturn in 7 B.C. or the appearance of a comet in 5 B.C.—and suggests possible connections with Josephus' account of the appearance of a star and a comet over Jerusalem (*War* 6, 5, 3). (2) It is possible that the rending of the veil of the Temple developed out of some incident connected with the Temple, such as an earthquake alluded to in the Talmud (*Jer. Yoma* 6, 43c), Josephus (*War* 6, 5, 3) and Tacitus (*Historiae* 5, 13). (3) There is a possible though not a direct connection between the cleansing of the Temple and Jesus' speech about the light on the one hand and Josephus' brilliant light round the altar on the other (*War* 6, 5, 3).—D. J. W.

71. H. M. MORRIS, "Water and the Word," *BibSac* 118 (471, '61) 203-215.

In both the OT and the NT water symbolizes divine blessings, all of which are mediated to us through the word of God which is also symbolized by water.

72. D. H. WALLINGTON, "'Leprosy' and the Bible—Conclusion," *BibTrans* 12 (2, '61) 75-79.

The controversy concerning the use of the term "leprosy" produced very little response, the principal letters coming from J. Tas, M.D., of the University Hospital, Jerusalem and from K. P. C. A. Gramberg who replies to J. L. Swellengrebel [cf. § 5-44]. In addition a layman can propose the following considerations. (1) The Bible provides nine chief characteristics which form a practical basis for determining the nature of *ṣāra'at/lepra*. (2) If the use of the word "leprosy" or its equivalents makes the lot of those suffering from Hansen's disease any harder, the translator should seek an alternative rendering. (3) The following possible choices confront the translator. (a) The use of "leprosy" or its equivalent if there is one in the language concerned. (b) The adoption of *ṣāra'at* as a loanword which has no meaning at first, but which one hopes will gain meaning through teaching. (c) The invention of some descriptive word or expression.—J. J. C.

73. A. N. WILDER, "Eleutheria in the New Testament and Religious Liberty," *EcumRev* 13 (4, '61) 409-420.

"On what biblical basis do we instruct the Christian to accord full freedom of religious belief, worship and propaganda to all other men, Christian and non-Christian, having in mind especially political and legal institutions but not forgetting various less formal social and economic coercions?"

"The Scriptures despite their ancient context provide unshakable grounding for the religious liberty of individual and minority groups whether over against the state or ecclesiastical bodies." The NT insists upon man's ultimate responsibility for decision before God, and no human authority can intervene in this unique relation. Since the freedom of the self must also express itself through social orders, civil authority must equally act under divine mandate.

Creation grounds man's freedom and his immunity from human interference

(Rom 1—2; Acts 14); consequently even the non-believer enjoys this prerogative. "The 'new' or renewed covenant and the *redemption* which establishes it further reinforce the same immediacy and ultimacy of the creature's responsibility." Hence, the NT does not associate human rights and human dignity with the responsibility of freedom.

"Paul's *eleutheria* is an eschatological freedom operating in the world, in history. The meaning of this for our present topic is that the Church . . . stands in an irrepressible conflict with the communities of the world and, indeed, with various forms and expressions of the Christian community itself." Christian freedom, defined in the tension of suffering and love, cannot dispel secular interests (Acts 19) but rests in an unstable balance with the state. Rom 13 admits no facile distinction between religion and politics, but the state should clearly promote man's salvation, actively yet impartially.—J. P. M.

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74. ANON., "XXI Semana Bíblica Española (26 al 30 de septiembre)," *EstBib* 19 (4, '60) 378-383.

The main theme of the congress was the covenant in the NT.

75. BASILIO DE SAN PABLO, "XXI Semana Bíblica Española (26 al 30 de septiembre)," *RevEspTeol* 20 (4, '60) 403-407.

76. B. SCHWANK, "Tagung der Neutestamentlichen Exegeten in Beuron," *ErbeAuf* 37 (3, '61) 237-241.

An unusually complete account of the papers and ensuing discussions in the convention of German-speaking Catholic NT scholars held at Beuron, Germany, March 2-3, 1961.

77. L. VAGAGGINI, "La XVI Settimana biblica italiana," *DivThom* 64 (1-2, '61) 133-147.

A summary of papers read at the convention of Catholic biblical scholars held at Rome, September 19-24, 1960.

Qumran and the NT, cf. §§ 6-314—315.

GOSPELS—ACTS

Gospels (General)

78. M. ADINOLFI, "L'insegnamento escatologico nelle parabole," *Antonianum* 36 (2, '61) 137-172.

After the period of relatively little progress in the field of parable research that followed the publication of A. Jülicher's work, C. H. Dodd and J. Jeremias presented us with a most stimulating approach to the study of the parables. Dodd's realized eschatology stressed the fact that Jesus proclaimed the kingdom as an object of present, realized experience. Jeremias stressed the fact

that the parables of Jesus reflected the climate of imminent crisis and approaching catastrophe. However, does Dodd's "realized eschatology" or Jeremias' "sich realisierende Eschatologie" represent the authentic teaching of Jesus? Do they elucidate His eschatological teaching? One criterion for determining the eschatological character of a parable is its context; another is the explanation given by the Gospel itself. To understand the context we must see what Jewish eschatology professed at the time of Christ. We must also make M. Goguel's essential distinction between eschatology and apocalypse. In the light of these distinctions the eschatological teaching of the Gospel parables stands out in its sobriety and balance. Both individual and universal eschatology are realized: one in the death of the individual, the other at the end of the world.—S. B. M.

79. E. BEST, "Spirit-Baptism," *NovTest* 4 (3, '60) 236-243.

Although there is general agreement that John the Baptist did not refer to Spirit-baptism, yet he is so represented in the traditions accepted by the early Church. The preferable explanation for this fact seems to be that of R. Eisler, namely, that tradition correctly ascribed *pneuma* (*ruah*) to John but incorrectly gave the word the meaning of "spirit"; it should have been taken to mean "wind." Q (Mt 3:11 f. = Lk 3:16 f.) has the wind reference in the winnowing fan of the Messiah, and wind and fire also fit the eschatological judgment. But the alternative meaning, "Spirit," was used in the Church, changing the emphasis to redemption and adding "holy." Mk 1:8 omitted the judgment-and-fire reference.

Such modifications in so short a time and despite the presence of a living tradition require explanation. The change could have occurred under the impact of the Pentecost event. This wind-and-fire event was the baptism prophesied by John, and since the Spirit came upon the Church it was a baptism of the Spirit. "Baptism" here is used figuratively. There were then two traditions from the beginning: (1) John promised baptism with wind and fire; (2) in the light of Pentecost, John was thought to have prophesied a Spirit-baptism. Where the logion of Spirit-baptism is attributed to Jesus in Acts 1:5 and 11:16 it may reflect a discrepancy between the original Q tradition, with its stress on eschatological judgment, and the experience of Pentecost. That such a reinterpretation could have been made by Jesus Himself is, however, not impossible. His disciples may have asked Jesus about John's logion in regard to wind-and-fire baptism. And Jesus may have replied that John says "wind," i.e., destruction, but the true Messiah says "Spirit," i.e., redemption.

In the early Church there was a water-baptism with which the Spirit was associated, but this was not described as baptism of the Spirit. Baptism was with water and to speak of baptism with the Spirit would have been to place Spirit and water on the same plane. Baptism in or with the Spirit was taken figuratively and disappeared from usage.—E. T. S.

80. F. F. BRUCE, "The Book of Zechariah and the Passion Narrative," *Bull JohnRylLib* 43 (2, '61) 336-353.

The last six chapters of the prophecy of Zechariah have left their mark on the Passion narrative of all four Gospels. The prophecy is directly quoted on five significant stages of the journey: the Entrance into Jerusalem (Zech 9:9 in Mt 21:4 f. and Jn 12:14 f.); after the Last Supper (Zech 13:7 in Mk 14:27 and Mt 26:31); the thirty shekels as the price of the betrayal (Zech 11:12b in Mt 26:15); the potter's field as the price of blood (Zech 11:13 in Mt 27:9 f.—quoted as Jeremiah); and the piercing of the side (Zech 12:10 in Jn 19:33-37). Indirect references to cc. 9—14 of the prophecy, with the dominant portrayal of the king as shepherd, can be detected in the following passages: Mk 9:23; Lk 12:32; Jn 2:26; 6:15; 7:38; etc.

"If Jesus was the first to speak of His passion in terms of Zechariah ix-xiv, the Evangelists follow His example not only in finding other foreshadowings of His passion there, but in finding them in a manner that does not do violence to the original sense and context. These chapters present a pattern of revelation and response which the Evangelists recognize as recurring in the story of Jesus."—S. I. S.

81. J. DE COCK, "Het symbolisme van de duif bij het doopsel van Christus" [The Symbolic Meaning of the Dove at Christ's Baptism], *Bijdragen* 21 (4, '60) 363-376.

A. Feuillet [cf. § 3-555] has rightly criticized the various interpretations given to the symbol of the dove. The dove cannot be shown to have been a current symbol of the Spirit in Jewish and early Christian literature; but it often appears as a symbol of Israel (Pss 56:1; 68:14; 74:19; Cant 1:15; 2:14; 4:1; 5:2; 6:9; Hos 11:11; Midrash Cant 1:15 [93 b]; 2:14 [101 a]; 4 Ezra 5:26), especially as the future new people of God (Hos 11:11). With G. A. F. Knight, *A Biblical Approach to the Doctrine of the Trinity* (1953) 71 ff., one might add that the Book of Jonah (= dove) portrays Israel's vocation to be a light to the nations (Isa 42:6) and its unwillingness to fulfill that mission.

In the Baptism narrative the emphasis is not on the baptism itself but on what follows it immediately. Comparison with similar apocalyptic passages shows that the Evangelists have followed a well-worn literary pattern which is often used to describe the vocation of a prophet. The use of the dove-image to introduce the Spirit means that this is not an ordinary prophet, but that He embodies in Himself the new Israel. This is confirmed by the Synoptic context with its allusions to Israel, its kings and prophets, and its temptations in the desert.—P. L. A.

82. J. A. EMERTON, "Some New Testament Notes," *JournTheolStud* 11 (2, '60) 329-336.

1. The interpretation of Ps 82 in Jn 10. Jesus' defense against blasphemy has mostly been interpreted as implying that "men can, in certain circum-

stances, be called gods." Other OT evidence, Qumran usage, the Peshitta, and Origen suggest "that the word 'god' can, in certain circumstances, be applied to beings other than God himself [e.g., angels], to whom he has committed authority." Jesus has a superior claim to this title.

2. "Good news" in Syriac. J. W. Bowman in the Manson memorial volume (1959) [cf. § 5-911r] is surprised to find the Peshitta and Old Syriac using *sbhr* to translate Hebrew *bsr* and *euaggelion* and attempts to provide an etymological solution. C. Brockelmann, however, suggests two roots *sbhr* in Syriac, the second being the same as *bsr* by metathesis, a common enough phenomenon.

3. The Aramaic background of Mk 10:45. In the same volume C. K. Barrett doubts the connection of Mk 10:45 with Isa 53 because in the LXX *diakonein* never translates Hebrew 'bd. A further consideration is that, if the saying is originally Aramaic, the Greek verbs would not correspond to Aramaic 'bd, for the passive would hardly mean "to be served." Confirmation is provided by the Peshitta, Old Syriac and a Christian Palestinian Lectionary.

4. Gematria in Jn 21:11. The author, who had previously proposed a derivation of the gematria from the Hebrew of Ezek 47:10 [cf. § 3-119], rejects P. R. Ackroyd's suggestion based on Greek MSS of Ezek 47 [cf. § 4-120], and emphasizes the case for a basis in the Hebrew text.—J. A. W.

83. P. FANNON, "The Formation of the Gospels," *Scripture* 12 (20, '60) 112-119.

In broad outline there are five stages in the growth of the Gospels: kerygma; first development in and through tradition in the transmitting of the Christian message; attempts at committing to writing the primitive message; actual formation of the Gospels; finishing touches. The Fourth Gospel, representing a more advanced stage in theological reflection, presents a problem all its own but still contains very ancient elements and perhaps the primitive preaching of John. The study of this growth floodlights the importance of the Church's tradition in interpreting the events of Christ's life.—E. J. K.

84. A. JONES, "The Gospel and the Gospels," *Scripture* 12 (19, '60) 65-74.

While it is important to know the historical side of the Scriptures, this aspect must not be allowed to distract from the theological message: the good news of God's salvation. This understanding of a gospel as a theological literary form will give us more flexibility in dealing with conflicting details of person, place and time which are meant to be of secondary value. It will also help us to understand the legitimate claims of the method of demythologization.—E. J. K.

85. A. MICHEL, "Marie et la naissance virginale de Jésus," *AmiCler* 71 (Mar. 16, '61) 171-176.

86. C. F. NESBITT, "The Bethany Traditions in the Gospel Narratives," *JournBibRel* 29 (2, '61) 119-124.

References to Bethany are concentrated in the Passion Narratives. Simon in the Lukan account (7:36-50) may be the husband, if not the father, of Mary, Martha and Lazarus. Mary of Bethany anointed Jesus; her act was an extraordinary gesture of love toward her friend and teacher. The colt of the Triumphal Entry came from Bethany, possibly from Simon's house. The disciples sent to prepare the Passover were dispatched from Bethany. It was the site of the Ascension. Bethany was the headquarters of Jesus during His last week.—J. H. C.

87. J. M. NIELEN, "Jesus Vorbild und Lehrer des Betens," *BibKirche* 16 (1, '61) 21-24.

88. D. E. NINEHAM, "Eye-witness Testimony and the Gospel Tradition. III," *JournTheolStud* 11 (2, '60) 253-264. [Cf. §§ 3-63, 3-352.]

Most of the NT passages stressing eyewitness testimony are in later books (except 1 Cor 15), and the witness concerns the Resurrection and appearances. Luke and John have apologetic reasons for offering historical *autopsia*. In any case, their evidence relates to belief about Jesus and His ministry and does not provide material for a biography of Jesus, nor does it support use of details as devotional precedents. This need not upset our confidence in the Gospels, for modern historical science no longer is primarily concerned about the reconstruction of events from contemporary evidence. Indeed, the historian attempts to wring his material from the widest acquaintance with circumstances surrounding the events or persons and with the sequelae of the same. Thus the Gospels are the product of a community with experience and convictions far beyond the ambiguous reactions of Jesus' immediate contemporaries. Mere biographical data would not reveal itself as *gesta Dei*, which is how the apostolic Church came to recognize that data; but this recognition gives assurance of sufficient underlying historical detail.—J. A. W.

89. J. POTIN, "Les repas avec le Christ ressuscité et l'institution de l'Eucharistie," *BibTerreSainte* 36 ('61) 12-13.

The Evangelists, especially Luke, describe the repasts of the risen Savior in terms similar to those used for the Eucharist. Now the Last Supper inaugurated the Messianic banquet and constituted the Church hierarchically. And after eating with His disciples the risen Christ gave them their mission (Lk 24:48; Mk 16:14-19; Jn 21:9-15; Acts 1:1-8). Thus it appears to be Luke's intent to imply that in these repasts taken with the risen Christ the apostles represent all those who will believe in the name of Jesus, just as the disciples partook of the Last Supper in the name of all who would one day be united to the Mystical Body of Christ by communion in His Body and in His Blood.—J. J. C.

90. H. RHYS, "The Form of Our Lord's Ethical Teaching," *AnglTheolRev* 43 (2, '61) 131-144.

Before discussing the form of Jesus' teaching, certain preliminary observations must be made. Historical study raises the serious question whether the Gospels contain Jesus' actual words to any great extent. However, the impressions Jesus left are clear. He seemed to many to be a teacher, to some a prophet, and to a few the Son of God. He proclaimed the imminence of the kingdom and the urgent need of preparation for it by immediate obedience to God's commands. Thus Jesus' ethics depended on God's nature. Jesus thought of God as a loving "Father" who expects loving obedience from His children. Jesus attacked current interpretations of the Law and insisted that sin was not in the act but in the attitude.

The form of Jesus' ethical teaching as found in the Gospels is, according to Dibelius, threefold: incidents, parables and sayings. The incidents dramatize Jesus' message; the parables are uniquely related to reality and real ethical decisions; the sayings are the work of sheer genius. When Jesus is understood to have given timeless descriptions of the quality of love (so C. H. Dodd) rather than immediate rules of action, there is no need to allow eschatology to make of Jesus' teachings an "interim ethic."—J. C. H.

91. H. RIESENFELD, "Liknelserna i den synoptiska och i den johanneiska traditionen" [The Parables in the Synoptic and Johannine Tradition], *SvenskExegÅrs* 25 ('60) 37-61.

Since Jülicher's *Gleichnisreden Jesu* (1899), his refusal of any allegorical interpretation of the parables has gained general acceptance, and it has even been agreed that those Synoptic texts which furnished such interpretations should be considered as secondary, non-authentic material. Although Jülicher's reaction against allegorization was basically sound, it now may be the time to challenge his work for its evident lopsidedness. Already Dodd and Jeremias have shown that the parables have a purpose beyond the plain statements of bourgeois ethical principles to which Jülicher reduced them; their intention is eschatological. But a still deeper exegetical and theological revision seems necessary.

(1) From the historian's point of view, it would seem that the alleged distinction between the parable (as a creation of Jesus) and the allegory (as being the work of the Church) is difficult to make and is far from proved. A comparison of this part of Jesus' teaching with its OT background reveals a rich use of symbols which must be part of its very meaning. (2) According to Jesus Himself, the parables must be seen in the light of a *mystery* (Mk 4:11), this mystery being His own death and Resurrection. This point leads us on to the discovery of new strata of meaning. The parables are in the firsthand part of the kerygma of the kingdom, but through the interpretations a second aspect appears, which is the disciples' teaching concerning the conditions of the Christian life, the imitation of Christ. So the apparently ir-

relevant interpretations of the Parables of the Sower and of the Tares among the Wheat are perfectly consistent with the double aspect of the whole teaching of Jesus throughout the Synoptic Gospels. (3) It is in John, however, that the third fundamental aspect of the teaching of Jesus, the mystery of the Son of Man, appears most clearly. And it is conveyed through the same motifs: the grain of wheat, the light, the vineyard, the shepherd. The skillful variation of these images to symbolize the various strata of the message, is clearly not the result of an anonymous "creative tradition," but the conscious creation of one single mind—that of Jesus himself.—E. G.

92. P. SCAZZOSO, "Magia ellenistica e miracolo cristiano," *BibOriente* 3 (4, '61) 136-141.

Hellenistic magic, though similar externally to Christian miracles, differs essentially from those of the Gospel and falls far short of them. The Gospel miracles in their material, means of producing the miracle and in the effects produced, always convey lofty doctrinal meaning.—J. J. C.

93. R. SCHNACKENBURG, "Jesus der leidende Gottesknecht nach den Evangelien," *BibKirche* 16 (1, '61) 6-8.

94. M. H. SHEPHERD, "Are Both the Synoptics and John Correct about the Date of Jesus' Death?" *JournBibLit* 80 (2, '61) 123-132.

If the Evangelists agree that Christ died on a Friday, what can be said about the Synoptics' calling that Friday the Passover and John's designating it the preparation for the Passover? One answer is this: John, following a Palestinian reckoning for Nisan and Passover, records the true date. Mark (with Matthew and Luke), following the reckoning used in the Diaspora, is also correct for in the year Christ died the Passover occurred on Friday in the Diaspora. The explanation is simple: Jews of the Diaspora perforce used a fixed calendar, whereas Palestinian Jews depended on observation of the new moon.

In the year 30, commonly accepted as the year of Jesus' death, the new moon occurred on the evening of March 22 at about 8:20 p.m. Possibly it was visible within twenty-two hours. In that case, March 24 would have been proclaimed the first day of the month Nisan and Passover would be on Friday, April 7. But if, because of weather conditions, etc., the moon was not visible before sundown of the twenty-third, Nisan would have begun on March 25 and Passover would then fall on Saturday, April 8. There is no reason to suppose that the delay did not take place.

Now John depends on southern Palestinian traditions. Moreover, he did not alter his chronology to fit a paschal theology; Paul had already taught the latter. The Synoptics, however, wrote for churches that were becoming Gentile. The one identification Mark makes between the Last Supper and Passover (14:12-16) can be explained on the basis of the Diaspora observance.

Although not much is known about calendar systems in the Diaspora, there is evidence from Philo that non-Palestinian Jews calculated the lunar months rather than observed them. This hypothesis meets the known facts, supports the good faith of all the Evangelists and avoids the conclusion that John is correcting the Synoptics.—K. E. G.

95. J. VERGARA TIXERA, "Significado literal de las treinta y seis parábolas recogidas en los Evangelios," *Didascalia* 15 (3, '61) 144-155.

Brief explanation of the parables, based upon Simon-Dorado, *Praelectiones Biblicae, Novum Testamentum* I, and Orchard-Sutcliffe, *Verbum Dei*, III.

Jesus Christ

96. M. BAILY, "The Son of Man VI: The Lamb of God," *Furrow* 12 (6, '61) 343-352.

"John begins the Gospel contemplating the Word as God; he ends the *Apocalypse* seeing the Lamb as God. In both cases Christ is God. But there is no small difference implied in the change of term: the difference is the salvation of the world."

97. E. C. BLACKMAN, "Jesus Christ Yesterday: The Historical Basis of the Christian Faith," *CanJournTheol* 7 (2, '61) 118-127.

It is time that reconstruction of the life of Jesus, and not simply of the kerygma of the Church, was again taken in hand seriously. Form-criticism has established itself as a method in Gospel study. But the essential historicity of the Gospels must be reaffirmed lest a basis be provided for a new Gnosticism and Docetism, even "though the truth of the gospel cannot be substantiated by historical evidence. . . ." God came so close to man in Christ as actually to be *in* history and *in* flesh, while Bultmann leaves Christ exclusively on the Godward side and does not conceive of His truly entering the human sphere. This indifference to the life of Jesus as a historical event is not in line with the NT.

In recent years the kerygmatic, didactic and liturgical traditions have been discussed. Here the historical question is asked, e.g., Is the content of the pericopes in Mark theologically or historically motivated? It may be both, but the historical element must not be neglected. We cannot, on our own, construct a better framework than Mark's. Every attempt to compose a life of Jesus must in some way make it coherent or impose an interpretative scheme upon it. E.g., Mark (according to Wrede) used the theory of the Messianic secret. Even if we strip the Gospels of mythology, the central figure, the Jesus of history, remains. Mark and the Synoptics as a whole are concerned with history; they are essentially reporters, not free to invent or falsify the data which the tradition of their churches presented as having happened in Galilee and Judea a generation earlier.—W. C. L.

98. B. C. BUTLER, "The Son of Man V. The Light of the World," *Furrow* 12 (5, '61) 296-303.

Acknowledging indebtedness to B. Lonergan's *Insight* (1957), the author presents the idea of Christ as the Light of the World in a modern conceptual framework.

99. O. A. DILSCHNEIDER, "Die Geistvergessenheit der Theologie. Epilog zur Diskussion über den historischen Jesus und kerygmatischen Christus," *TheolLitZeit* 86 (4, '61) 255-266.

A study of *Der historische Jesus und der kerygmatische Christus. Beiträge zum Christusverständnis in Forschung und Verkündigung*, eds. H. Ristow and K. Matthiae (1960) shows that in the controversy about the relation of the historical Jesus to the kerygmatic Christ the question of the Holy Spirit has almost faded into oblivion. E. Käsemann's famous statement is correct: the question of the historical Jesus is rightly the question of the continuity of the gospel in the discontinuity of the times and in the variations of the kerygma (*ZeitTheolKirche* [1954] 152). But this continuity lies in the activity of the Holy Spirit who is operative in the kerygmatic preacher, the herald of the gospel, since the kerygmatic preacher is the point where the Spirit-event is operative in its completeness and becomes definitive for us.—O. M.

100. J. W. DUDDINGTON, "The Historic Jesus," *AnglTheolRev* 43 (2, '61) 168-178.

Bultmann's pupils, E. Käsemann, G. Bornkamm and E. Fuchs, have reacted against Bultmann's cavalier dismissal of the veracity of the Gospel accounts and have reopened the "quest of the historical Jesus." Although they show that Bultmann is wrong and that one must not substitute an existential encounter with some mythically conceived Lord for the scriptural record, still they have far to go to reach the faith which the apostolic Church has always held. The veridical character of the Gospel record is obvious; Jesus' Messianic self-consciousness is clear. Orthodox Christology was already present in the incarnate Lord. If the Bultmannians would only read Cullmann's *Christology of the New Testament* they would learn that "all Christology is founded upon the life of Jesus."—J. C. H.

101. P. FANNON, "Can We Know Jesus?" *Scripture* 13 (22, '61) 44-51.

"Our Gospels present us with sufficient reliable matter to give us an appreciation of Christ as he was, since their witness is anchored in history."

102. E. FUCHS, "Die Theologie des Neuen Testaments und der historische Jesus," *ZeitTheolKirche* 57 (3, '60) 296-301.

Various topics and questions are suggested to stimulate discussion concerning the subjects indicated in the title of the article.

103. C. KEARNS, "The Son of Man IV. Christ as Preacher," *Furrow* 12 (4, '61) 208-222.

104. J. D. McCaughey, "The Question of the Historical Jesus," *RefTheolRev* 20 (1, '61) 1-12.

It is important that we should try to state as clearly as possible what we believe to be the relation between the Jesus of history and the Christ of the Church's faith. In the past Christians have frequently sought prematurely or too exclusively a secure resting place for their faith in the dogma of the Church or in historical inquiry itself or in the kerygma. Today we need to think through three things in relation to one another: history, i.e., what happened or what was observed to have happened in a decisive period of human history; the Gospel records, both in their literary and pre-literary stages; the dogmas of the Church, as reflection upon and guidance to the understanding of what happened in its total significance for faith. To the question of the interrelation of these three elements there is no general answer. Finally, the attitude of the Christian theologian here will be one of critical investigation united with reverent devotion.—J. J. C.

105. P. W. MEYER, "The Problem of the messianic self-consciousness of Jesus," *NovTest* 4 (2, '60) 122-138.

Beginning with Reimarus, who distinguished between the aims of Jesus (a Jewish political aspirant who hoped to deliver His people from the Roman Empire) and His followers (who invented the Resurrection and the Suffering Servant concept), M then discusses "some aspects of the problem since 1900." Subsequent interpreters fall into two camps: either that of A. Schweitzer, who affirmed the historical Messianic consciousness of Jesus, or that of W. Wrede, who drastically denied it. Form-criticism made the difference between Wrede and Schweitzer clear and gave an answer as to why the life of Jesus could not be written. Since verification of revelation is beyond the province of the historian, we must be concerned with the problem of continuity between tradition and the historical Jesus. The current discussion of the "Son of Man" by E. Schweizer and H. E. Tödt is laudable since they open up debate on the ground of illuminating details of the tradition.—D. J. W.

106. H. RIESENFELD, "Observations on the Question of the Self-Consciousness of Jesus," *SvenskExegÅrs* 25 ('60) 23-36.

The exegetical debate on the question of the self-consciousness of Jesus has in the last decades been moving too much along traditional lines. The attempt to deal not only with the life of Jesus, but also with the person of Jesus as such, has usually been looked upon as a methodologically rather dubious undertaking. It is, however, an essential task of NT research. The powerful unity of Christian thought from the very beginning presupposes a similarly powerful creative personality. Whereas in the modern sciences of history and of literature important progress has been made in the ap-

preciation of personality, modern NT exegesis remains too one-sidedly analytical and runs the risk of losing contact with reality; the understanding of the personal element in history can only occur in the context of a continuous reciprocal action of critical analysis and creative intuition.

This sense of wholeness should also be applied to the Gospels. They give four different pictures of Jesus, each of which presupposes a living model, a creative personality with a very definite purpose, a man who attaches a unique significance to His own person. On the other hand, the differences between these pictures should not be overemphasized; it would seem rather that the four Gospels *together* form a basis of a deeper understanding of this self-consciousness, the basic concepts and motifs gaining in lucidity and vitality if the different traditions are to some extent synthesized intuitively and inductively.—E. G.

107. D. T. ROWLINGSON, "Jesus in History and in Faith," *JournBibRel* 29 (1, '61) 35-38.

Why is it important to seek to confront the earthly Jesus in the interests of a vital faith in Him today? What is it that the scholar can contribute to the layman in this area? Implicit in the contention that the earthly Jesus contributes practically nothing to our decision for or against Jesus Christ in His resurrected glory is a twofold claim: that the earthly Jesus is not important for faith; and even if He were, layers of Christian interpretation make it useless to attempt to recover Him from the Gospels. The contemporary dissent from these extreme positions is to be welcomed for neither the NT nor common sense supports them.

While there is much that the biblical specialist cannot contribute to the layman, he can, by providing background studies or information about Jesus' own position within ancient Judaism, make the layman's impressions sharper and more intelligible. Archaeology, geography, studies of Jewish and Hellenistic literature, for example, can do much to illumine for the layman the Parables of the Prodigal Son or the Good Samaritan and to help him appreciate Jesus' more prophetic stance by contrast with the extreme apocalypticism of many of His Jewish contemporaries.—E. R. C.

108. M. E. SUÁREZ, "Aparición y realidad histórica de N. S. Jesucristo," *Didascalia* 15 (1, '61) 17-25.

109. J. J. VINCENT, "Discipleship and Synoptic Studies," *TheolZeit* 16 (6, '60) 456-469.

The discipleship theme embodies the relationship of the believer to the authentic, personal Christ and thus is a basic issue for scholars who de-emphasize the historical roots of Christianity. Older liberalism sought a "pure ethic" from this theme; existentialist theologians prefer the response to a God who is wholly "other" and make the disciples of the historical Jesus models of this. The current concentration of form-critics on matters of

eschatology and Messianism has left our theme in the shadows, with representative texts attributed to community elaboration.

However, here above all should one avoid the "Jesus of history"—"Christ of faith" dichotomy. A definite historical link exists between the pre-Crucifixion disciples and the post-Resurrection believers; it consists in the response of both to the total impact of Jesus' person, teaching and redemptive act. The stringent demands of the earthly master are radically the call to share the destiny of His suffering, death and Resurrection, a call made during His earthly life but remaining to be fulfilled by the post-Resurrection Church. The originality of Jesus' words (e.g., Mt 10:37-39 and par.) is indicated by their inconsistencies, their singular and radical nature, the inept applications which followed in later rewriting, and the fact that they embody the kernel of the Christian kerygma. The early Church, as did Jesus, identified salvation and discipleship; and discipleship of the personal Jesus remains today the measure of the saved man.—M. B.

110. J. F. WALVOORD, "The Impeccability of Christ," *BibSac* 118 (471, '61) 195-202.

The temptations of Christ were real because He had a human nature which could be tempted. If the human nature, as in the case of Adam, had not been sustained by a divine nature, it is clear that the human nature of Christ might have sinned. This possibility, however, is completely removed by the presence of the divine nature.—J. J. C.

111. J. F. WALVOORD, "The Ministry of Christ in His Life on Earth," *BibSac* 118 (469, '61) 3-7.

The Gospels portray Christ as living and teaching in three major spheres, those of Jewish law, of the kingdom and of the Church. And His three offices of prophet, priest and king are the key to the purpose of the Incarnation.—E. R. C.

112. G. WINGREN, "Adam, wir und Christus. Christus unter dem Gesetz," *KerDogma* 7 (1, '61) 54-68.

Adam's experience in Gen 1—3 is valid for every man. He is supposed to be master over the things on earth, but from the "earth" he experiences resistance and falls prey to death. Life on earth is a life under the law because it is life in Adam. Christ's victory lies in His death, not just in His Resurrection (Jn 3:14; 8:28). The power which brought about Adam's fall is here conquered. The victory in the Resurrection is of the same kind as His victory in death, namely, that had by self-sacrifice (*Hingabe*). Therefore He cannot remain alone; the Church has to be born. The Resurrection is the opposite of His death. Showing Himself to chosen ones, He sends forth His witnesses armed with the gospel; Christ stands before the nations in preaching and the sacraments. But man does not here experience God as a new object, different from others; God permeates every human experience. Christ stood

the test to which Adam succumbed; He had to be tempted in order to be able to save. These considerations throw into strong relief the human nature of Christ.

The anti-liberal position of almost all European theology after the first World War explains why theology does not give to the humanity of Jesus the central place that it has in the NT. This holds true also of G. Aulén's interpretation of the classical theory of atonement. But it is precisely a new stress on the humanity of Christ which is required as a continuation of the classical theory itself, if the whole doctrine of salvation is taken as a recapitulation of creation. Christ on the cross stands for all others. Baptism is the basis of the Church and puts man into the Christ-event.—W. C. L.

113. A. BRUNOT, "Le Poème du Serviteur et ses problèmes (*Isaïe*, XL-LV)," *RevThom* 61 (1, '61) 5-24.

The Suffering Servant Songs still keep a jealous guard over many secrets, but the voluminous technical studies of the past century are bringing us ever closer to the thought, work and milieu of the prophet. A bibliographical review of the problems—literary, historical and Messianic—will orientate us towards a solution. Basic literary problems still remain. Scholars generally admit four songs, yet they do not agree on their length except for the fourth. Most exegetes, non-Catholic and Catholic, however, attribute the songs to Deutero-Isaiah, prophet of the Exile and author of Isa 40—55, and feel that the place which he has assigned to them in his work must be respected. The historical identification of the Servant is best solved according to the approach of H. W. Robinson's corporate personality, whereby the inspired author oscillated between individual and collective "Servant(s)." At first, the Messianic interpretation was accepted in Judaism. Although the LXX, *Enoch*, the Syrian *Apocalypse of Baruch* and the Dead Sea Scrolls did not expect a suffering Messiah, these works did anticipate Messianic suffering. Judaism reacted violently against any Messianic sense only when Jesus identified Himself with both the Suffering Servant in Isaiah and the Son of Man in Daniel.—C. St.

114. J. COPPENS, "Le fils d'homme daniélique et les relectures de Dan., VII, 13, dans les apocryphes et les écrits du Nouveau Testament," *EphTheol Lov* 37 (1, '61) 5-51.

The prophecy of Daniel reveals a magnificent eschatological vision in which the royal Messianic perspective hardly appears. But the mysterious figure of the Son of Man led, in the time of Jesus, to the concept of a figure both heavenly and human which Jesus could use to reveal His mission and the mystery of His person.

Of the apocryphal writings, those of importance in this matter are the *Apocalypse of Baruch*, the *Fourth Book of Esdras*, and the *Ethiopic Book of Enoch*, especially its Parables. Neither the first nor the second inspired the

Gospel data; nor is it necessary to postulate a dependence upon the Parables of *Enoch* for the Gospel sayings.

Jesus Himself, undoubtedly, made use of the term "Son of Man," and He appealed to the figure in Daniel to curb the excesses of the national hopes among His followers. But He goes beyond Daniel, because the agent of God will be not an angel but the Son of God who will fulfill the divine plan both on the level of suffering and on that of glory. Jesus' consciousness, therefore, was unique. He knew how to select the most remarkable texts from the OT, and in the light of the more profound and fuller sense of the divine intention He reinterpreted the Messianic hope expressed in the Servant Songs and in the Danielic vision of the Son of Man.—Additional notes concern: (1) the NT texts on the Son of Man; (2) a critique of H. E. Tödt, *Der Menschensohn in der synoptischen Überlieferung* (1959) [cf. § 5-882r]; (3) the linguistic background of the term "Son of Man."—J. J. C.

115. J. MORGENSTERN, "The 'Son of Man' of Daniel 7 13f. A New Interpretation," *JournBibLit* 80 (1, '61) 65-77.

It is conjectured that the two verses, Dan 7:13 f., are an interpolation from some lost part of the Book of Daniel. But whatever their literary origin, the two verses were almost certainly composed during the reign of Antiochus IV (Epiphanes) of Syria, the king who transformed the ancient Tyrian religion and imposed it upon his own nation.

The interpretation which holds that the "one like a human being" (Son of Man) is the Jewish people is to be rejected. On the other hand, we can readily discern in these two verses elements of ancient Semitic mythology, not of Babylonian, but rather of Tyrian origin. The two divine figures, "the Ancient of Days" and the "one like a human being," are patterned closely after the composite Tyrian solar deity, Ba'al Shamem-Melcarth, in both reciprocal phases of his divine being. The annual departure of the old god, the divine father, and the coming of the resurrected, youthful god, the divine son, is the immediate pattern of the scene depicted in these two verses.

The oneness of the Father and Jesus in the NT is unmistakably related to the picture which we have in Dan 7:13 f., but is even more closely similar to the picture of the composite Tyrian god, especially as recast by Antiochus IV. —R. J. M.

Synoptic Gospels, cf. §§ 6-159, 6-308.

Matthew

116. S. V. McCASLAND, "Matthew Twists the Scriptures," *JournBibLit* 80 (2, '61) 143-148.

Matthew's interpretations of OT texts illustrate the manner in which the Jews and early Christians made use of Sacred Scripture. He uses the *'almah* of Isa 7:14 as a basis for the belief that Jesus was born of a virgin (Mt 1:23). He has Jesus ride two animals simultaneously in the Triumphal Entry simply

because he thought Zech 9:9 required this (Mt 21:1-11). Matthew's entire episode of the Flight into Egypt may well be a mistaken inference from Hos 11:1 (Mt 2:15). And the reckless application of the Jonah story to the period between Christ's death and His Resurrection indicates a desperate attempt to find proofs in the OT for events in the life of Christ (Mt 12:40).

The liberties Matthew took with Sacred Scripture suggest that he may have acted just as freely in interpreting the more contemporary sources of the life of Jesus. He does change the dignified Markan account when he puts Jesus on two animals rather than on one. He also has two demoniacs among the Gadarenes (Mt 8:28) instead of one as his source, Mark, gives; and he has two blind men at Jericho (Mt 20:30). Matthew relocates Mk 9:46-48 in a context which makes it refer to sexual lust with castration as the remedy (Mt 5:29 ff.), whereas the original context in Mark gives no indication of this radical meaning.—R. C. T.

117. [Mt 1—2] F. W. GOODMAN, "Sources of the First Two Chapters in Matthew and Luke," *Church Quart Rev* 162 (343, '61) 136-143.

The Birth and Infancy Narratives in Matthew and Luke appear to be based upon a single document which was divided. One part came into the possession of one Evangelist, another into the hands of the other. Before its division the MS would have consisted of the narrative of Lk 1:5—2:39, then a short linking passage which disappeared in the division, finally Lk 2:40-52. Internal evidence points to Mary as the author of this MS.

Matthew and Luke used their parts of the document independently and differently. The former adapted the material to his own scheme and style. The latter, however, did not incorporate the document into his Gospel at all. Had he done so, as a literary artist he would have transferred the genealogy from c. 3 to a place in the earlier chapters.

It is suggested that after Luke had completed his Gospel, in which c. 3 followed immediately after the prologue, he acquired his portion of the MS of Mary's narrative, translated it and sent the translation to Theophilus. Later, when the Gospel was published, the Birth and Infancy Narrative was incorporated into it.

In Mt one pericope, 1:18-25, seems to come not from a written document but to derive from Mary by oral transmission. Therefore, the accounts in the first two chapters of Matthew and Luke both come from reminiscences of the Blessed Virgin Mary.—J. J. C.

118. [Mt 4:1-11] E. GRAHAM, "The Temptation in the Wilderness," *Church Quart Rev* 162 (342, '61) 17-32.

G interprets the three Temptations of Christ as temptations to disobedience. Satan suggests that Christ abandon the path of conformity to the divinely ordained conditions of human existence and achieve His purpose by a more "direct" use of divine power. In the first temptation, Christ equivalently answers that, if it should be necessary to choose between starvation and disobedience

to God, starvation would be the right choice. In the second, Satan bases his approach on Christ's affirmation of complete trust in God. In reality, he presents another form of the temptation to exempt Himself from the limitations of human existence. Christ retorts that angelic protection is given man *within* the context of his existence, not as a means of escaping it. In the third temptation, G notes that Satan "does not so much misrepresent the actual prize in view as *the importance of abiding by the divine plan for attaining it. . . .* The subtlety of the temptation consists precisely in this: that the devil is kept out of the picture; he conceals himself; the temptation comes to our Lord in the form of an impulse *to do a great work for God in the quickest and most comprehensive way possible*; and not only a great work, but *the very work which he had come into the world to do.*" But God's way is the way of the cross, not the way of compulsion which is the way of human power and wisdom.

G concludes by suggesting solutions to two problems of which the first is an exegetical one arising from Heb 4:15. The second is the dilemma: if Christ was incapable of sinning, His temptation could not have been real; if He was capable of sinning, He cannot be truly divine. G approaches the latter problem by noting that Christ's human knowledge could grow in some sense. Therefore Christ *could not* sin, but possibly He did not yet *know* that He could not sin.—E. G. S.

119. [Mt 4:1-11] W. POWELL, "The Temptation," *ExpTimes* 72 (8, '61) 248.

The article by P. Doble [cf. § 5-708] suggests the following thoughts. There is no contradiction between the view that the temptations were concerned with alternative interpretations of Messiahship and the view that they were concerned with the fact of Messiahship. Jesus may have been tempted to test whether, if He was the Son of God, this meant that He was to act in a certain way. If the result of the test was positive, this would seem to show both that He was the Son of God and that His sonship was to be interpreted in a certain way. The first temptation was to test His Messiahship by seeing if He had the power to turn stones into bread. The second temptation was to test whether His Messiahship meant special protection. The final temptation was, I believe, to seek to gain the Lordship of the world by any means that violated man's free choice rather than by the appeal of God's love in Himself.—J. J. C.

120. E. BEST, "Matthew v. 3," *NTStud* 7 (3, '61) 255-258.

The phrase "poor in spirit" should be explained from its Aramaic or Hebrew background, and a Qumran text which speaks of *'anwê rwh* suggests the solution (1QM 14:7). Taking *ruah* in the sense of courage (cf. Josh 2:11; 5:1; Ps 77:4; 142:4; 143:4), the "poor in spirit" would be those who lack courage, who are fainthearted. With this interpretation the parallel between the first and last beatitude is heightened. Both speak of the kingdom of God; one mentions persecution, which will naturally make the heart afraid; the other speaks of faintheartedness, which could be the reaction to the difficult demands of the kingdom. Only one who realizes his own inadequacy will

receive the kingdom. Thus interpreted, the verse forms a suitable introduction to the Sermon on the Mount.—J. J. C.

121. [Mt 5:3] F. J. MCGARRIGLE, "The Humility of 'The Poor in Spirit'," *AmEcclRev* 144 (5, '61) 313-319.

Poverty of spirit is the attitude of stewards toward material goods. Those who are only stewards are poor persons, whether they dispose of ten talents or of one talent of the Master's possessions. "Humility is the re-possession and recapitulation of self through poverty of spirit which detaches the *papier-maché* front of material things falsifying the simplicity of Christ in us." —J. J. C.

122. P. SCHRUEERS, "La paternité divine dans *Mt.*, V, 45 et VI, 26-32," *Eph TheolLov* 36 (3-4, '60) 593-624.

Is the fatherhood of God toward all Christians to be situated in the context of a kind of religious philosophy which emphasizes His universal rule or in that of the kingdom of Christ whose revelation has manifested an entirely new relationship between us and the Father? In the pertinent Matthaean texts does the occurrence of the word *patēr* reflect the Aramaic or does it derive from tradition or redaction?

In Mt 5:45 an analysis of expressions such as *hymōn, en tois houranois*, and the contrast between *patēr* and *theos* indicates that the divine paternity in the eschatological perspective of the kingdom embraces the disciples in a unique way, although some influence of the wisdom theme of a universal divine benevolence remains possible. Similarly in Mt 6:26-32 the dominant perspective throughout is that of the kingdom. Thus, although one must take account of the possibility of the influence of poetic expressions deriving from the extraordinary personal awareness of Jesus, in both pericopes the dominant theme is that, not of the loving father of the universe, but of Him who is the father of the kingdom of His Son.—E. R. C.

123. [Mt 6:9-13] G. MIEGGE, "Le 'Notre Père', prière du temps présent," *ÉtudThéolRel* 35 (4, '60) 237-253.

Eschatology is applied to the Our Father. After a brief résumé of modern systems the author situates the prayer in a cadre of realized eschatology. That the prayer has eschatological meaning appears from the position given it in the first Gospel after 6:7-8 which recalls Isa 65:24, a passage which has eschatological significance. The first three petitions of the Our Father—the remaining petitions add nothing essential on this point—are concerned with the future. It is a question of an eschatological program; "thy kingdom come" leaves no room for doubt. These petitions carry a cosmic or spatial appeal. Secondly, they present a striking resemblance to the liturgical prayers of the Jews, e.g., to the eleventh benediction of the Shemoneh Esreh and to the words of the Kaddish, "May His name be glorified and sanctified in the world that He has created, according to His will. May His royal power prevail in the

time of our life and of the house of Israel now and forever." These petitions of the Our Father are distinguished from similar Jewish formulas, first of all, because they seek a kingdom which is not yet existing, at least in its fullness, and because there is no question of Israel to the exclusion of others. These differences apart, the content of the prayers is essentially the same.

In its broad outlines the eschatology of the NT is that of the Jewish apocalyptic which represents an advance beyond that of the prophets. The classic eschatology of the OT remains a historical eschatology, yet at least in some texts it announces a plenitude of the final time. At the moment of the Incarnation this historical fullness was realized. Time and eternity met in a new sense unprecedented in history. The Our Father continues the eschatological event of the Incarnation, cross and Resurrection of Jesus in the sphere of the life and liberty of the Church which puts itself at the disposition of God. What is dominant is the consciousness of a necessary commitment in history in obedience to the will of God.—W. J. H.

124. F. C. FENSHAM, "The Legal Background of Mt. vi 12," *NovTest* 4 (1, '60) 1-2.

The second part of the fifth petition of the Lord's Prayer is directed against credit-slavery as practiced in NT times. "God as our creditor can take us into slavery, but Jesus has paid our debts. Through Jesus sake our debts are forgiven and we are called upon to do the same with our debtors."—D. J. W.

125. W. G. ESSAME, "Matthew x. 23," *ExpTimes* 72 (8, '61) 248.

A passage of the Mishnah dealing with the woes of the Messiah contains the statement, "the inhabitants of a district go from city to city without finding compassion" (Sotah 9:15, 118a). This confirms the association of Jesus' saying with the parousia.—J. J. C.

126. A. FEUILLET, "Les Origines et la Signification de Mt 10,23b," *CathBib Quart* 23 (2, '61) 182-198.

By a comparison with Lk 12:11-12 rather than with Mk 13:10, by an analysis of the key words *telesēte* and "Son of Man" and by a consideration of the vital tradition that produced the Gospels, we obtain a background for a true interpretation of the text. A. Schweitzer and J. Weiss showed the eschatological orientation of the Gospels. However, we must move away from their one-sided interpretation of eschatology, and here J. A. T. Robinson is of great importance. Certainly our Lord did preach a final coming but what was emphasized in the greater part of the eschatological preaching was not the ultimate parousia but the triumph of the Son of Man, the consoling counterpart to the ruin of the Jewish nation. This triumph is the prelude to the final coming. Mt 10:23 is thus of particular value because it is an eschatological text which quite obviously refers to this preliminary triumph of the Son of Man and consequently clearly shows the error of a univocal notion of the parousia.—L. P. F.

127. J. B. BAUER, "Das milde Joch und die Ruhe, Matth. 11,28-30," *Theol Zeit* 17 (2, '61) 99-106.

Aside from long-admitted Wisdom parallels (Sir 6:24-30; 51:23, 26 ff.), a common Oriental figure is present in the connection between the *yoke* of Jesus and the *rest* promised to its bearers. The text of an early Babylonian prayer-oath to Ishtar illustrates what was expected of a benign deity or monarch: "I am bearing your yoke, grant me rest." A cruel king or tyrant (so indicates another ancient inscription) gave only a yoke and no rest to follow. Jesus, in establishing the kingdom of God, imposes a new yoke to replace the blind subservience to the letter of the law (cf. 12:1 ff.). His yoke is not lighter in that His demands are few but in that they are illuminated by His own example in bearing these burdens and by the Christian's eschatological vision of final rest in the kingdom.

The comparison of Jesus to the benign Oriental ruler is further substantiated by the version of this logion in the Coptic *Gospel of Thomas*: ". . . for my yoke is sweet and my *kyriotēs* is humble" (log. 90). Several factors argue the originality of this version in the tradition: the chiasmus characteristic of Jesus' sayings, the probability that Matthew added "who labor and are burdened" and then made the corresponding change from "kingship" to "burden," and the unlikelihood of the Coptic abbreviation of Jesus' words. According to the common "yoke-rest" usage, Jesus' kingship is gentle and without hardship. His words are a call to discipleship, to the bearing of burdens which He Himself bore, after which He will grant the true *anapausis* of indestructible salvation.—M. B.

Mt 13:10-15, cf. § 6-138.

128. T. DE KRIJUF, "'Filius Dei Viventis' (Mt 16,16). Collationes ad christologiam evangelii secundum Matthaeum," *VerbDom* 39 (1, '61) 39-43.

In his doctoral thesis, of which the article is a summary, K examines whether the title "Son of God" as used by Matthew connotes only Christ's Messianic dignity or also His metaphysical sonship. He finds that, although Matthew never considers Christ's relation to the Father speculatively, 11:25 shows that he thinks of Jesus as Son of God in the unique sense which was later to be expressed by John in the word *monogenēs*.—J. F. Bl.

129. [Mt 20:16] E. F. SUTCLIFFE, "Many Are Called But Few are Chosen," *IrTheolQuart* 28 (2, '61) 126-131.

The words occur in some MSS of Mt 20:16 and in the critical text of Mt 22:14. On the first occasion they refer to those called to the Church. In the Parable of the Laborers in the Vineyard all are called to the Church, and none is rejected. All receive a reward, though not all are chosen for the gratuitous gift. Therefore, not to be among the chosen does not and cannot signify reprobation. Neither does it signify that all in the vineyard necessarily attain eternal life.

The other instance of the saying (Mt 22:14) occurs in the Parable of the Wedding Feast, after the expulsion of the guest without the wedding garment. Presence at the marriage feast means membership in the Church to which all are called. Those who accept the invitation become select or chosen ones, but the permanence of the election depends on the continued fidelity of the individual members. In the parable only one is expelled into exterior darkness. Nothing, however, is taught or implied as to the relative number of those who attain salvation. Nor is anything taught as to the ultimate fate of those who reject the call.—J. J. C.

130. [Mt 21:1-9] J. BLENKINSOPP, "The Oracle of Judah and the Messianic Entry," *JournBibLit* 80 (1, '61) 55-64.

The four Gospels conceive of Jesus' triumphal Entry into Jerusalem "both as messianic and royal parousia." Obvious reference to the Messianic oracle (Zech 9:9) together with other arguments sufficiently proves this fact. The attention given to the finding and untying of the ass before riding into the city suggests that allusion is also being made to the oracle of Judah (Gen 49:8-12). The reasonableness of this suggestion is seen in the definite Messianic utilization and interpretation of the oracle: the enigmatic "Shiloh" *who is to come* was understood by both Jew and Christian as the ideal king. Several NT designations of Jesus as the ruler *ho erchomenos* or *ho erchomenos eis ton kosmon* indicate an awareness on the part of the Evangelists of the Judah oracle's Messianic significance. Justin, the Pseudo-Clementine collection and Origen interpret Jesus' Messianic entry as fulfillment of Gen. 49:8-12. All this indicates that the "Blessed is *he who comes* in the name of the Lord" can hardly be understood apart from the oracle of Judah.

This observation sheds new light on the Gospel accounts. In the pre-Christian period the oracle of Judah had been understood and used in a wider politico-religious context on the theme of world domination. From the East was to come a peaceful king, a king who will bring peace after winning a great victory. From this background it appears that the Evangelists represent the Messianic signs of the untying of the colt and the riding into the city as the advent of the Davidic king and also as the "Man from the East," the vivid expectation of whom fired the imagination of so many at that time. Thus also we understand the ambiguity of the sign for those who actually witnessed it. For the Roman the figure was unimportant because His mount was an ass; for the politically minded He came as the national deliverer; for the discerning "pious one" it was the Davidic Messiah who repudiates once for all "the current solution to Israel's dire need."—R. C. T.

131. R. SWAELES, "L'orientation ecclésiastique de la parabole du festin nuptial en Mt., XXII, 1-4," *EphTheolLov* 36 (3-4, '60) 655-684.

Beginning with Matthew's more studied treatment of the parable (for it is really a combination of the Parable of the Banquet with that of the Wedding

Garment), and stressing the internal consistency of his redaction, we shall then note the contrasts with the Lukan parallel. "This will enable us to establish conjecturally a more primitive stage of the parable and to sketch its *Sitz im Leben* in the life of Jesus. Finally we shall consider the procedures employed in the composition of the Matthaean redaction, procedures which highlight the ecclesial orientation of that parable."

By way of conclusion, the ecclesial emphasis of the Matthaean composition is due to the redactional effort (whose theme is found in the word *kalein*) to place the teachings of Jesus at the disposal of the Christian community. Conscious of its vocation to take the place in sacred history of the dispersed Jewish community, the Matthaean *ekklēsia* pondered the words of Christ in order to discover the destiny of the new Israel. And they there discovered the gratuity of salvation offered to the Gentiles and the idea of merit, not as something superimposed on grace, but flowing spontaneously from it as the characteristic mark of the personal response given to the gospel. "The epoch of the Church appeared as the time of God's forbearance." All levels of the community must avoid falling into the trap of any type of pharisaism and must build a life of perfection whose excellence would be measured by eternal norms.—E. R. C.

132. J. T. TOWNSEND, "Matthew xxiii. 9," *JournTheolStud* 12 (1, '61) 56-59.

Four problems are discussed in connection with the verse: the proper text and translation; the form; the use of the title "father" in the early Christian community; the use of father as a title in first-century Judaism. The obvious interpretation of the verse would seem to be that in the Christian community the title of father was forbidden. However, Paul and other writers in the NT speak of themselves as spiritual fathers with no indication that their fatherhood might be called into question. A solution may be found in the custom of early Judaism. There the great teachers of the past were commonly referred to as father, and even more common was the custom of using the term in reference to Abraham, Isaac and Jacob. In fact there is a Talmudic injunction limiting the title father to these three alone. Therefore Jesus may be alluding to this practice and mean that His followers were not to call the patriarchs father, i.e., were not to boast of their Hebrew ancestry. Similar teaching occurs in Mt 3:9 f. and Jn 8:33 ff.—J. J. C.

133. [Mt 26:28] R. KUGELMAN, "'This Is My Blood of the New Covenant,'" *Worship* 35 (7, '61) 421-424.

"The new covenant, the fulfilment of God's merciful promise, is the covenant of love that was established and sealed on Calvary by the blood of Jesus, which is the manifestation of God's infinite love for man and the expression of Jesus' loving obedience to His Father and of His heroic charity for His brethren."

134. H. KOSMALA, "Matthew xxvi 52—A Quotation from the Targum," *Nov Test* 4 (1, '60) 3-5.

Mt 26:52 is not a proverb but a quotation from an Aramaic version of Isa 1:11. The entire Targum paraphrase is not quoted but only those words which apply to the present situation. The quotation implies God's verdict: "From my hand (= Memra) you have this." And God's will, according to Jesus, has a special meaning for this eschatological situation.—D. J. W.

Mark

135. J. P. BROWN, "Mark as Witness to an Edited Form of Q," *JournBibLit* 80 (1, '61) 29-44.

The three Synoptists are presumed to be independent witnesses to the sayings tradition. A thorough comparison shows important agreements between all three pairs, Q^{mt}, Q^{lk} and Q^{mk}. (Without committing ourselves to the scope of Mark's sayings source, we may for symmetry call it Q^{mk}.) None of the sayings sources, however, is the immediate source of another. A further constant relation among the three in content and order suggests that Q^{mt}, Q^{lk} and Q^{mk} are documents which stand in a constant family relationship. Original Q explains the agreement between Matthew and Luke. A secondary revision of Q (Q^{rev}) explains the agreement in secondary features of Q^{mk} and Q^{mt} against Q^{lk}. A close examination of Mark shows that the alterations in Q which make up the sermons in Matthew already lay before Mark. Mark's version of the Q materials is secondary to Luke and can only be explained as excerpts from an edited form of Q which eventually led to Matthew. Thus Matthew used Mark for narrative; and Mark gives an inferior version of Matthew's source for sayings.—W. G. T.

136. [Mk 1:9-11] A. LEGAULT, "Le baptême de Jésus et la doctrine du Serviteur souffrant," *SciEccl* 13 (2, '61) 147-166.

This article deals with the textual, literary and historical criticism of the Gospel narratives of Jesus' Baptism. From the application of the principles of literary criticism furnished by form-criticism the author discovers in the Markan text the earliest tradition, and he then proceeds to investigate its historical basis and theological import. From this study it appears that the theophany at the Jordan was an internal revelation reserved for Christ in order to strengthen Him in His vocation as the Suffering Servant. The differences found in the other Evangelists can be explained by their special purpose. Thus the dialogue between Jesus and the Baptist, proper to Matthew, is a literary insertion of the Evangelist who is eager to maintain Jesus' superiority over His precursor. Luke, by quoting Ps 2:7, well known in primitive tradition as suggesting the Resurrection of Christ, wishes to bring out the glorious destiny in store for the Suffering Servant. On the other hand, as a protest against the excessive honor given to the Baptist by his followers,

the Evangelist John vigorously emphasizes that this glorification runs directly counter to the desires of the Baptist himself. In fine, this new light on His lot of suffering which illumines the soul of Jesus at the hour of His Baptism makes more understandable why Christ will later describe His Passion in terms of baptism (cf. Mk 10:38; Lk 12:50) and shows that Paul is justified in connecting Christian baptism with Calvary and the Resurrection of Jesus.—A. L. (Author).

137. [Mk 3:13-19] W. BURGERS, "De instelling van de Twaalf in het Evangelie van Marcus" [The institution of the Twelve in the Gospel of Mark], *EphTheolLov* 36 (3-4, '60) 625-654.

[The article is preceded by a French résumé.] Vocabulary, style and especially the occurrence of redactional themes confirm the view that the entire pericope is closely connected with the second Gospel in which it is a redactional composition. Although both redaction and tradition can be distinguished in Mark, the former is only a particularized form of the latter. Tradition supplied the names of the Twelve Apostles and a description of the actual calling of five of them (cf. Mk 1:16, 29, 36; 2:14). Mark filled in the gaps by composing a mass vocation scene which both permitted him to harmonize diverse traditional elements and to express his theological and apologetic views concerning the Twelve. As eyewitnesses of the life and deeds of Jesus they both furnish the foundation for and guarantee the truth of his Gospel.

The preceding analysis confirms the generally admitted position that Mark was not an eyewitness of what he described; we are dealing with a somewhat idealized construction. But the historicity of the vocation of the Apostles is confirmed by the pre-existing traditional material. The redactional character which emerges from the literary analysis of the pericope would seem to offer a decisive refutation of those who would derive it in whole or in part from pre-Markan documentary sources.—E. R. C.

138. E. F. SIEGMAN, "Teaching In Parables (Mk 4, 10-12; Lk 8, 9-10; Mt 13, 10-15)," *CathBibQuart* 23 (2, '61) 161-181.

Scientific study of the Gospels has shown satisfactorily that Mk 4:11-12 and par. do not give Christ's reason for teaching in parables, because their present literary context is artificial and not historical. This whole chapter is a collection of parables and logia arranged with a specific purpose in mind.

The logion in question here is in fact two sayings actually spoken by our Lord on a different occasion or even on different occasions. These sayings do not furnish an answer as to Jesus' use of parables. Why are they found in this place then? Mk 4:1-20 has been arranged in this way because very early in the Church's use of these materials (i.e., in the apostolic preaching) they were quoted to throw light on the distressing question of the chosen people's refusal to accept the Messiah. While St. Paul lamented this obduracy of his own people, he also saw in it a providential disposition which facilitated the entry of the Gentiles into the Church. For this reason he speaks of it accord-

ing to Hebraic thought patterns as something brought about by God Himself, just as Mk 4:11-12 does.

Within the broad context of this whole section, Mk 4:11-12 must be understood for what it is in fact, an apocalyptic literary form recalling Isa 6:9-10. Its emphasis upon an essential note of prophecy, revelation by God through a chosen intermediary, leads to a kind of esotericism. Generally, however, the restriction of the revelation to a closed group is for a time only and this logion supposes such a state. There is, then, a distinction made here between those select few who are to receive the revelation directly and in clear terms and those who at least for a while must be content with a more indirect method of communication through parables.—D. A. D.

139. [Mk 5:41] J. C. HINDLEY, "Our Lord's Aramaic—A Speculation," *Exp Times* 72 (6, '61) 180-181.

The author finds justification for accepting the ungrammatical *talitha koum* of Mk 5:41 both as the best reading and as the *ipsissima verba* of Christ. A parallel is drawn between this phrase and similar structures in spoken Hindi, which shares, with Aramaic and Hebrew, gender inflection in its verb forms, to illustrate the linguistic process by which the feminine form of the imperative may have yielded to the masculine form in the speech of the common man. It is also suggested that Mark's Aramaic may have been influenced by his familiarity with Greek, which has no gender inflection in the verb form.—C. H. P.

140. [Mk 11:15 f.] C. ROTH, "The cleansing of the Temple and Zechariah xiv 21," *NovTest* 4 (3, '60) 174-181.

By cleansing the Temple (Mk 11:15 f. and par.) Jesus consciously fulfilled part of the predicted picture of the day of the Lord (Zech 14:21b) in an attempt to hasten its coming (cf. also Zech 9:9). Positive response to this Messianic gesture—understood as overthrowing of the Temple authorities—would be expected from the masses who hoped for nationalistic redemption. This necessitated explanation and reinterpretation by Jesus.

The difference between Jesus' intention and the way His action was understood is explained on the basis of two alternative interpretations of the meaning of *kn'ny* in Zech 14:21b, both current in the time of Jesus. One interpretation, "Canaanite," hence Gentile, would be taken by nationalistic factions to mean that all Gentiles are excluded from the House of the Lord (cf. LXX; 4Q Florilegium 1:3 ff.). The other meaning, "trafficker" or "trader," represented the main stream of Jewish tradition (the Targum, Aquila, Talmud) and is in keeping with Jesus' universalistic outlook.

That Jesus understood the prophecy in a non-political, spiritual sense is clear from His reproof to His supporters that misinterpretation would make the Temple a "den of robbers" (*spēlaion lēstōn*). These words echo Jer 7:11 where *prysym* in rabbinic usage implies "outlaws" or "guerillas" and would then be a rebuke to national extremists. "The Temple should be a House of

Prayer for all peoples, but you have now made it into a guerrilla fastness' is what he seems to say." Further reflection of the picture of the Messianic age is found in Mk 11:16 where all utensils appear to have become holy vessels (Zech 14:21a) and presumably will not again leave the Temple.—E. T. S.

141. [Mk 14:22-25] B. M. AHERN, "Gathering the Fragments: The Lord's Supper," *Worship* 35 (7, '61) 424-429.

A survey of recent Protestant and Catholic studies on the Eucharist with particular attention to the doctrine of the real presence, and to the eschatological and ecumenical aspects of the sacrament.

142. [Mk 14:62] O. LINTON, "The Trial of Jesus and the Interpretation of Psalm cx," *NTStud* 7 (3, '61) 258-262.

E. Stauffer has suggested that the *egō eimi* of Mark is a literal translation of the Hebrew *'anî hû'* and thus expressed a blasphemy in the technical OT sense (Lev 24:16). But the text does not support this interpretation, for Jesus is answering a question concerning His Messiahship, and the high priest does not immediately rend his garments. Greater difficulty lies in the interpretation of Ps 110:1 as found on the lips of Jesus and the charge of blasphemy which resulted. Contrary to widespread belief, the Jewish concept of God was not more transcendent than the Christian. God was not exclusively in heaven. He was among His people, in the Law, wherever His word sounded and the Law was studied. Therefore in Jewish exegesis "sitting at the right hand of God" was a poetical expression signifying that God is one's champion, and the statement could be applied to the king, to the nation, to any faithful Israelite. In the Christian exegesis, however, "sitting at the right hand of God" meant that the person in question was in heaven and could apply only to one person, namely, Jesus. Such a Christian interpretation a Jew would consider "a 'blasphemy'—not a 'blasphemy' in the technical sense, but in the sense of intruding on God's special privileges, an attack on the confession of the one God, besides whom there is none else."—J. J. C.

143. R. H. GUNDRY, "LMTLYM: 1 Q Isaiah a 50, 6 and Mark 14,65," *Rev Qum* 2 (4, '60) 559-567.

The Masoretic reading of Isa 50:6 *lēmōreṭîm* (to the pluckers = Targum) is rendered by the LXX *eis rapismata* (unto smittings, with which the Peshitta agrees). There is a strong verbal echo of Isa 50:6 in Mt 26:67; Mk 14:65; Lk 22:63 f. But the phrase *kai perikalyptein to prosōpon* (Mk 14:65) is not found in D a f SyrSin, and this *lectio brevior* must be adjudged the original text. For if Mark's original had the phrase, Matthew would have included it. Furthermore in Theta 565 there is a conflation in which *tō prosōpō* is retained and a reference to blindfolding interpolated—showing that the Caesarean text did not have the phrase.

How did the phrase *kai perikalyptein*, etc. get into the normally shorter B text of Mark? A partial answer comes from assimilation to Luke, but the

major impetus seems to have been the recognition of this text as an allusion to Isa 50:6 (1QIs^a), and *lmtlym* was assumed to be a *hiphil* participle of *ʔll* "to cover." That *ʔll* is an Aramaic loanword fits the Aramaic influence in 1QIs^a.—R. N.

Luke

144. S. JELICOE, "St. Luke and the Letter of Aristeas," *JournBibLit* 80 (2, '61) 149-155.

A remarkable chain of coincidence between Luke and the *Letter of Aristeas* suggests a causal relationship. Though direct literary dependence upon *Aristeas* is not claimed, Luke assimilated its spirit and atmosphere. In *NTStud* 6 (1960) 319-321 [cf. § 5-421] this writer hypothesized that the ultimate source of Luke's Mission of the Seventy (-two) was the so-called *Letter of Aristeas*. The present article amplifies the evidence for this hypothesis and suggests Luke's wider measure of debt to *Aristeas*.

The Mission of the Seventy (-two) may well be a deliberate use of material from *Aristeas* for the theme of the admission of the Gentiles. Luke adopts the Markan framework of the Mission of the Twelve and incorporates Q and Aristeian material. Just as the seventy-two emissaries of the *Letter of Aristeas* had by their translation brought the knowledge of the Law to the Gentile world, so the seventy (-two) are appointed by Christ to go forth and proclaim its fulfillment to the Gentiles of Samaria (cf. also Acts 8:4 ff.). Seventy-two is preferable as the number of disciples.

Other points recall *Aristeas*. Luke reads, for Matthew's "prophets and righteous men," the somewhat strange "prophets and kings." Is "kings" reminiscent of Ptolemy's desire to have the Jewish Law, whose fulfillment Luke's Gospel proclaims? Both *Aristeas* and Luke stress the Temple locale, prayer, hospitality, lodging and entertainment. Luke's text of speeches, official letters and decrees resembles that of *Aristeas*. *Aristeas* records the emancipation of the Jewish slaves in Egypt; Luke reinterprets this in the wider emancipation brought about by the gospel. As in the case of the Philocrates of *Aristeas*, Theophilus is the fictitious addressee of the literary form of a letter. Both *Aristeas* and Luke stress the care they have taken to present a true record based on firsthand testimony.—J. K. M.

145. H. KOSMALA, "'Das tut zu meinem Gedächtnis'," *NovTest* 4 (2, '60) 81-94.

The invitation of Jesus is grammatically clear and has an unequivocal meaning: He requests the disciples to do something in remembrance of Him. The traditional understanding of this request is that the celebration of the breaking of the bread and the drinking of the cup should be related to a remembrance of the Lord. Precisely why the person of Jesus should be remembered is a question not answered in the sentence itself since the audience doubtlessly understood the meaning intended. J. Jeremias, *Die Abendmahls Worte Jesu* (3rd rev. ed., 1960) 229-246 [cf. § 5-874r], gives the following meaning to

the phrase: "Do this, that God may remember me," "that my remembrance may come before God." However this interpretation is fraught with difficulties. If Jesus had intended this understanding, He would have expressed Himself in a way corresponding to the many expressions of the OT where the remembrance is expressly linked to God. Actually, in the primitive Church there is no prayer which asks God to remember the Messiah. The Christian prayer is directed to Christ, the Lord. Consequently, in the invitation Jesus asks the disciples to break the bread (before the meal) and drink the cup (after the meal) in remembrance of Him. The content of this anamnesis of Jesus cannot be separated from the following and imitation of Him. Thus the breaking of the bread and the drinking of the cup are symbols of participation in the suffering and death of the Lord. And as this remembrance of Jesus is fulfilled in the following and imitation of Him, so also is each following and imitation only possible in the constant remembrance of Jesus.—E. J. K.

146. H. MONTEFIORE, "Does 'L' hold Water?" *JournTheolStud* 12 (1, '61) 59-60.

Luke's special material, "L," at least in its initial stages was committed to writing at Caesarea, according to proponents of this source. But this document or personal notes, written undoubtedly on papyrus, could not have survived or been legible after the shipwreck on the way to Rome. Consequently, if at a later time "L" existed it was written down out of Luke's memories. For he could scarcely have remembered in Rome precisely what he wrote (if he did write) at Caesarea. Therefore it seems extremely improbable that "L" contained pure Caesarean tradition.—J. J. C.

147. H. SCHLIER, "Jesu Himmelfahrt nach den lukanischen Schriften," *Geist Leb* 34 (2, '61) 91-99.

Luke assigns a very important place to the Ascension. Not only does he twice tell its story, but he also makes of it the keystone between his books, placing it as he does at the end of his Gospel and at the beginning of Acts. How does Luke understand this important event? An analysis of the relevant texts shows us that we cannot hope to understand the Ascension except in relation to the other appearances of the risen Christ with which in the Lukan narrative this appearance is always connected. It is an event which exalts the risen Christ to the dimensions of God, and it throws a good deal of light upon the Resurrection itself whose movement of exaltation it catches up and continues. Again, putting an end to the spread of Christ's teaching through personal appearances, it has a special relation to the spread of the same teaching through the Church. And finally, a complete understanding of the Ascension will put it in relation with the parousia whose glory it anticipates and presupposes.—T. J. L.

Luke, cf. § 6-183.

Lk 1—2, cf. § 6-117.

148. [Lk 1:46-55] J. T. FORESTELL, "Old Testament Background of the Magnificat," *MarStud* 12 ('61) 205-244.

The literary analysis of the Magnificat illustrates the convergence, in a unified hymn, of the thematic Jewish ideals of greatness, royalty, piety and poverty as they were foretold by the Psalmist and the prophets of Israel. The great theme of the 'ānwê *Yahweh* assumes greater proportions, for the meek and lowly are the possessors of the kingdom of God. In the Magnificat all these themes and ideals have been narrowed down and fulfilled in the person of Mary as the Mother of the incarnate Christ. The biblical perspective provided by the OT background of the Magnificat offers a fertile field for a deeper appreciation of Mary's role as the "daughter of Sion" and as the Mother of Christ.—S. I. S.

149. R. KÖBERT, "*Sabrâ ṭābâ* im syrischen Tatian Luc. 2, 14," *Biblica* 42 (1, '61) 90-91.

The word *eudokia* in Lk 2:14 is translated by Tatian and the Peshitta by *sabrâ ṭābâ*, "good hope," which seems to be derived from *sebrâ ṭābâ*, "good opinion," a literal rendering of the Greek word. The Greek OT *eudokia* is mostly rendered by *ṣebyānâ* which is not the correct equivalent. The exact rendering seems to be *ar'ūtâ* which, being a *hapax legomenon*, soon fell into oblivion and was replaced by the expression *sabrâ ṭābâ*, which gives at least an acceptable sense.—P. P. S.

150. B. VAN IERSEL, "The Finding of Jesus in the Temple. Some observations on the original form of Luke ii 41-51a," *NovTest* 4 (3, '60) 161-173.

A form-critical analysis indicates that Lk 2:41-51a originally was, as Bultmann thinks, an isolated story which has been placed in Lk 2 with obvious editorial seams; vv. 40 and 51c-52 (cf. 1:80) form an inclusion within which the pericope retains its own integrity. Its legendary character, recognized by Bultmann and Dibelius, is concentrated chiefly in vv. 44 and 47, with interest in detail and depiction of feeling. The reaction to Jesus' "intelligent answers" is not religious awe but rather astonishment at a precocious pupil. The high proportion of characteristically Lukan words (cf. R. Morgenthauer, *Statistik des neutestamentlichen Wortschatzes* [1958] 181) and expressions, and unevenness both in form and content suggest, however, that Luke recast the story.

Bultmann erred in finding two closely interrelated motifs: Jesus' stay in the Temple which manifested His destiny, and His surprising wisdom. Instead the dialogue of vv. 48 f. is the primary point; the *synesis* of Jesus is a secondary motif unrelated to His exclusive relationship with God (a claim which would have horrified rather than impressed His hearers). The theme of v. 49, Jesus' dissociation from His relatives, occurs elsewhere in catechetical instruction, but the "wisdom" motif diverts attention from the logion, thus weakening the story. That v. 47 may be an interpolation, on the analogy of editorial additions pointing up miracles or sayings, is also supported on syntactical grounds. The novelistic elaboration in v. 44 may also be a Lukan interpolation. In fine, the

nucleus of the pericope is a pronouncement story whose point is the distinction between Jesus' putative and His real Father.—E. T. S.

Lk 4:1-13, cf. § 6-118.

151. [Lk 4:16-17] ANON., "Il se leva pour lire (LUC 4, 17)," *BibVieChrét* 39 ('61) 62-65.

An extract from *Présence du Christ* (1961), a book written by a monk of the Eastern Church.

Lk 8:9-10, cf. § 6-138.

152. J. D. M. DERRETT, "Fresh Light on St Luke xvi. I. The Parable of the Unjust Steward," *NTStud* 7 (3, '61) 198-219.

The key to the problem of the parable lies in the Jewish law of agency and in that relating to usury. The steward was not a paid factor or broker, and his position was not contractual in the strict sense. Even if he swindled his master he could only be punished by reproaches, loss of reputation and dismissal. But as long as he was steward he could release debts which were owed to his master. Doing his worldly duty to his master, the steward had been lending at interest to fellow Jews, something forbidden by the law of God. The original contracts with the debtors were in fact usurious, but probably were saved from the charge of usury by a rabbinic subtlety. The amount owed is great, and liquidating debts and restating them in terms of natural products was a characteristic Jewish practice, the intent being precisely to evade the biblical law against usury. The amount of release corresponds to the amount of the interest plus insurance. It is the amount which is oppressive and against the law of God.

The acts of the steward are therefore explained thus. In view of his inevitable dismissal he successfully attempts to obtain the support of public opinion until he finds other employment. Hence he does what the law of God demands: he ceases to take usury. The debtors, writing their new acknowledgments and destroying the old ones, are safe. He is safe from his master's resentment; and he suspects that his master will adopt his act and, since he has no alternative, take credit for pious conduct which he has not in fact initiated. The parable therefore shows that one who knew his moral duty and had been neglecting it for the sake of worldly advantage is forced by circumstances connected with earlier imprudence and misjudgment to reconsider his position and to seek the good will of those whose opinion he had neglected. That good will is likened to the favor which will enable the Jew to enter the eternal tabernacles.—J. J. C.

153. J. D. M. DERRETT, "Fresh Light on St Luke xvi: II. Dives and Lazarus and the Preceding Sayings," *NTStud* 7 (4, '61) 364-380.

There is a strong unifying thread running through the whole of Lk 16. The story of Dives and Lazarus is only the Parable of the Unjust Steward

"in reverse." The steward was a man with a bad reputation but was able to win approval and hospitality from the representatives of worldly people. Lazarus was without fault but failed to obtain what he deserved. This chapter can also be used to show some of the inconsistencies involved in the theory which finds a general or universal relation between the parables attributed to Jesus and midrashic parallels.—Jn. F. S.

154. M. KRÄMER, "Ad parabolam de villico iniquo: Lc 16, 8.9," *VerbDom* 38 (5-6, '60) 278-291.

In the Parable of the Unjust Steward, v. 9 is the true and original conclusion. Wealth is referred to as "the mammon of iniquity" because it is thought of as the great impediment to salvation. The prudence inculcated by the parable is not prudence in timely almsgiving with a view to receiving a heavenly reward, but prudence in renouncing wealth in order to be fit for entry into the kingdom when it comes.

Verse 8 of the same parable is a comment made by the Evangelist in his own person; hence *ho kyrios* refers (as in Lk 18:6) to Christ. To explain how on this supposition v. 9 is related to v. 8, K suggests that the words "and he said" have fallen out before v. 9. The text would then run: "The Lord commended the unjust steward for his prudence . . . ; and he said: And I tell you, make friends for yourselves. . . ."—J. F. Bl.

155. A. STROBEL, "In dieser Nacht (Luk 17, 34). Zu einer älteren Form der Erwartung in Luk 17, 20-37," *ZeitTheolKirche* 58 (1, '61) 16-29.

(1) The eschatological teaching in Lk 17:22-37 is controlled by the idea of the suddenness of the parousia and in the mind of Luke by the awareness of its delay. The strange and inexact use of the plural "days" points to a redaction by Luke of an older tradition which spoke of the "day of the Son of Man." Luke, it seems, has shifted the emphasis to the whole post-Easter interim period because of his concern to remove any useless questioning about the date of the parousia. (2) Luke's use of "in the night" in v. 34 indicates a source which expected the parousia in the night. (3) Ps.-Ephraem C and Hippolytus, from the post-Apostolic age, witness to this same nighttime expectation. Wis 17:14 ff. and the Exodus account of the Passover are possible sources of this tradition. (4) It would appear, therefore, that Luke's aim was to remove all speculation about the time of the Second Coming in his reworking of an older tradition. At the same time the general lines of this older tradition were not completely obliterated. (5) Contrary to A. Rüstow's view, it seems that *entos hymōn* in 17:21 must be considered an instance of Luke's "biblical style" and translated as "in your midst." Evidence for this translation is found in Aquila's translations of Exod 17:7 and of Job 2:8.—W. A. B.

156. C. SPICQ, "La parabole de la veuve obstinée et du juge inerte, aux décisions impromptues (Lc. XVIII, 1-8)," *RevBib* 68 (1, '61) 68-90.

The Parable of the Persistent Widow and the Inexorable Judge must be

seen as really eschatological in context and content. The judge is immovable but the widow is a woman of steadfast courage who asks for nothing more than her strict rights. After reiterated pleadings over a long period with little hope of success, her prayers are suddenly answered. There is a double theme here: unremitting prayer and the inertia of the judge. The second theme is not merely a secondary idea, but the very point in which the judge resembles God Himself; God is patient and His longanimity works unto our salvation. Incessant prayer which seems unheard is addressed to a temporizing judge; the lesson is that prayer is efficacious even if there are no quick results. This too is the immediate point of difference between the present parable and that of the Importunate Friend (Lk 11:9-13). The temptation to slacken off in prayer is what Jesus is denouncing through the action of the widow. She represents the continued faithfulness of the Christian soul through the long and difficult wait for the Second Coming. As the unjust judge gave an unexpected reversal of decision, so the divine judge will suddenly and unexpectedly declare the parousia. The disciples must be found as faithful in prayer, even in the face of long silence, as the widow was persevering. —R. P. B.

157. [Lk 22:24-30] R. T'ANNEHILL, "A Study in the Theology of Luke-Acts," *AnglTheolRev* 43 (2, '61) 195-203.

Interest in Luke as a theologian rather than as a historian has been aroused by M. Dibelius' form-critical *Studies in the Acts of the Apostles* (1956), by H. Conzelmann's, *The Theology of Saint Luke* (1960) and by Paul Schubert's, "The Structure and Significance of Luke 24," *Neutestamentliche Studien für R. Bultmann* (1954) 165-186. Conzelmann emphasizes that Luke viewed history as a three-stage history of salvation; Schubert stresses Luke's concern for "proof from prophecy." Neither theme, however, gives a fully positive meaning to the suffering death of Jesus. A partial answer to this problem lies in Lk 22:24-30. Here Jesus' death is symbolically identified with His self-humiliation in serving table for His disciples. They in turn must also serve table as apostles. The death of Jesus, therefore, is the basis of the (table) fellowship of the Church. Moreover, here too Jesus solemnly bequeaths (*diatithemai*, as though by a "will") the kingdom to the apostles. By His death the Church inherits the kingdom. Thus His death was "for us."—J. C. H.

158. [Lk 24:13-35] *BibTerreSainte* 36 ('61) has the following articles on the Emmaus pericope.

P. BOCKEL, "Luc 24, 45: 'Il leur ouvrit l'esprit à l'intelligence des Ecritures'," 2-3.

[Lk 24:35] J. DUPONT, "'Ils le reconnurent à la fraction du pain'," 3.

D. BUZY, "Emmaüs dans l'Evangile et la tradition," 4-5.

A. BRUNOT, "Emmaüs, cité pascalle de la Fraction du Pain," 4-11 [with many illustrations].

159. R. E. BROWN, "Incidents that are Units in the Synoptic Gospels but Dispersed in St. John," *CathBibQuart* 23 (2, '61) 143-160.

Four scenes, presented as units in the Synoptics but whose members are seemingly scattered in John, make an interesting case for the basic historicity of the Johannine account and for theological reorganization in the Synoptics—a relationship often expressed in reverse. The first three scenes—the Agony in the Garden, the Caiphas Trial, Jesus' Temptations—lacked disciples as eye-witnesses and display a certain freedom of treatment by the Synoptics.

In John, scattered incidents related to the Agony (12:23, 27-30; 14:30-31; 18:11), charges and claims related to the Trial incidents (2:19; 10:24 ff.; 11:47-53; 1:51), temptations of Jesus and allusions to Deuteronomy similar in theological import to those in Matthew-Luke (Jn 6—7) lead us to propose this possible but unproved explanation. Perhaps in each case the Synoptics are filling out their basic accounts by using this related material, regrouping some of it for theological or figurative impact. The fourth scene, the Confession of Peter, is paralleled in Jn 6:61-72. Perhaps Matthew's primacy section (16:16 ff.) is really part of a larger Petrine incident of which parts are found in Jn 21, Mt 14:28-33 and Lk 5:1-11. John's post-Resurrection scene at the Lake of Gennesareth may then be the original place for the primacy section. —D. V. G.

160. A. FEUILLET, "Le Temps de l'Église d'après le quatrième Évangile et l'Apocalypse," *MaisDieu* 65 ('61) 60-79.

The history of salvation is real history, and each period has its own characteristics. Today's "time" is different from that of the OT and from that in which the Lord conversed with the apostles. Our situation is that of the Church between the Ascension and the parousia. In the Gospel of St. John this "time" has been marked by a new relationship with the three divine Persons: with Christ whose presence, though invisible, is more efficacious than during His mortal life; with the Father who has become the Father of all the brethren of Christ; and with the Holy Spirit who has been given through the death of the Lord to lead us to the supernatural life. Because of the new relationship with the Trinity, the relationships between human beings have also changed. The vocation of the members of the Church, who are awaiting the Second Coming of Jesus, is mutual charity. Where the Synoptics stress the universality of charity—even toward enemies—John stresses mutual charity among the brethren. This is not a contradiction of the Synoptics, but a consequence of John's metaphysical purpose: John sees mutual charity as a sign of and a participation in the divine charity.

Further, the "time" of the Church in the Apocalypse is presented as the "time" of a group different from the world and in constant battle with it. Here too, the fundamental fact is the presence of the risen Christ who is the

master of history. His final victory is certain and we await it in the liturgical and sacramental life of the Church.—J. W.

161. J. LEAL, "El simbolismo histórico del IV Evangelio," *EstBib* 19 (4, '60) 329-348.

The historical or realistic sense of the Fourth Gospel and its symbolic or theological sense are balanced and illustrated by the meaning of the two Greek words for "time": *chronos* and *kairos*. For John the incidents in his Gospel have this twofold meaning at one and the same time. Both aspects have been recognized by the Fathers and the present teaching Church. Recent studies have clearly demonstrated the historicity of the Fourth Gospel, but its symbolism has not been treated as fully. It was natural for John to use symbols because of historical, literary and psychological factors. Though several different types of symbols can be distinguished, it is mainly the historical symbols that are here considered. Such would be, e.g., the multiplication of loaves as a symbol of the Eucharist, and Lazarus as a symbol of humanity. This sense of the Gospel is not the same as the typical sense or the fuller sense. Its existence in the Fourth Gospel is clearly shown by the word with which St. John always refers to Jesus' miracles: signs. The words "see" and "believe," which frequently appear in the Fourth Gospel, correspond to the double meaning of the miracle-sign. In order to discover just where symbolism is being used, several literary norms can be employed. In any event, the theological or symbolical aspect as well as the historical aspect of the Gospel must be considered for a complete, impartial exegesis.—H. J. H.

162. X. LÉON-DUFOUR, "Trois Chiasmes Johanniques," *NTStud* 7 (3, '61) 249-255.

In the present text of John three examples of chiasmus have been chosen for study: 12:23-32; 6:35-40; 5:19-30. In c. 12, apart from vv. 29-30 which belong to a later stage of redaction, vv. 24-26, and 28, 31-32 correspond in the sequence ABC C'B'A', and the chiasmus revolves about v. 27 which in its terms recalls v. 23. In 6:35-40, v. 38, which resembles v. 35, forms the center of a chiasmus formed by vv. 36-37 and 39-40 as AB B'A'. The third instance, which is more complex, occurs in 5:19-30. In each case the formal development suits the theological treatment of the subject.

The analysis of these pericopes provides help for solving the problem of the sources used by the Fourth Gospel. When verifying the chiasmus, one observes some sentences which appear to be additions to an earlier form, e.g., 12:29-30 suggest two successive stages in the redaction of the text: first the chiasmus 23-28, 31-32, then the insertion into a context in the life of Jesus. On the other hand, it would be difficult to fix upon a stage in the formation of the written text earlier than that represented by the chiasmus text. Therefore, it seems that certain sentences which circulated orally were arranged by the writer in

accordance with his own theology and according to the viewpoint which linked the mysteries of Gethsemane and the Transfiguration to the teaching concerning the lot of the true disciple of Jesus.—J. J. C.

163. F. MUSSNER, "Die johanneischen Parakletsprüche und die apostolische Tradition," *BibZeit* 5 (1, '61) 56-70.

In the Johannine Farewell Discourse the Paraclete is mentioned on five occasions (14:16 f.; 14:25 f.; 15:26 f.; 16:7b-11; 16:12-15). The study of characteristic words proves that the author of the Fourth Gospel had a decisive part in the formulation of these sayings. According to these verses the functions of the Paraclete are: *didaskein*, *hypomemnēskein*, *martyrein*, *elenchein*, *hodēgein*, *anaggellein*, *doxazein*; and the Spirit remains *eis ton aiōna*. The purpose of these expressions is as follows. (1) In defense of the apostolic kerygma against Docetic-Gnostic minimizing, John, as the last eyewitness of the decisive events, sets before men the glory of the divine Redeemer from heaven who became incarnate in Jesus of Nazareth. (2) The Evangelist is intent on safeguarding the "apostolic tradition" by the Spirit of Truth given to the apostles and remaining even after their death. Cf. Jn 20:31, the scriptural confirmation of the message; 17:20, "through your word," the oral proclamation, for the future of the Christian message is also guaranteed by the *viva vox* of the apostles. Together with the apostolic witnesses, the Spirit produces from Scripture and oral tradition the single living unity which is the *traditio divina*.—J. A. S.

164. H. M. TEEPLE, "Qumran and the Origin of the Fourth Gospel," *Nov Test* 4 (1, '60) 6-25.

The Fourth Gospel was not influenced by Qumran; the Johannine traditions are not necessarily Palestinian in origin; and the author of the Fourth Gospel was a Gentile Christian. Characteristic ideas of Qumran such as the (new) covenant, the great concern for ethics, and the word and doctrine of repentance are absent from the Fourth Gospel. Furthermore, important features of John such as "a) the necessity of abiding in the Son and in his love . . .; b) the Messiah as an incarnate God . . .; c) 'Son of Man' as a messianic title . . .; d) the doctrine that salvation depends upon eating the flesh and drinking the blood of a god . . .; e) semi-Gnostic ideas . . ." are not found at Qumran. There are no real parallels to Qumran in John's eschatology, baptism with the Holy Spirit, Logos, Jacob's well, opposition to the Temple, and "modified dualism." The following linguistic parallels are not such in thought: "light" and "darkness," "walk," "Unity," "do the truth," "the works of God," and "knowledge." Parallels in language and perhaps in thought include "eternal life," "light of life," "sons of light," "Spirit of truth," and "witness of truth." There are in addition a few parallels in general ideas.

But with three exceptions—"sons of light," "Spirit of truth," and witnessing to or of religious truth—all of the parallels occur in the OT and/or the

apocrypha and pseudepigrapha. Furthermore there are as many parallels with Qumran in the rest of the NT as in the Johannine literature.—D. J. W.

165. D. O. VIA, "Darkness, Christ, and the Church in the Fourth Gospel," *ScotJournTheol* 14 (2, '61) 172-193.

V proposes to show that "John conceives of the Church as a unity in a more organic sense than a collection of individuals," and that "John's analysis of man's existential predicament implies the need for an organic community." The first proposition is based on the assumption that the disciples of Christ are "the Church in miniature so that what he says about the disciples he understands about the Church." The mission of Christ is expressed in the OT categories of Messiah and Messianic community, understood in terms of the Hebrew concept of the corporate personality. The author examines the "corporate and structural dimension" of the passing from the "synagogue of darkness" (the collective self-glorification of being sons of Abraham) to the true light of the glory of God received corporately in Christ, i.e., in the new community of the Church which is the means of eternal life. A further development of the Johannine concept of the Church, especially by the metaphor of the vine and the branches, indicates an organic as well as an ethical unity. The idea of the Church as a living organism is considered in greater detail (e.g., the Church as the "extension of the incarnation," the confusion between, or identity of, Christ and the Church and Christ's mission and the Church's mission) in an attempt to clarify the ontological content which the metaphorical language is meant to convey.—C. H. P.

166. S. VIRGULIN, "Recent Discussion of the Title 'Lamb of God'," *Scripture* 13 (23, '61) 74-80.

In the last decade (1950-60) the scholars who wrote about the origin and meaning of the title "Lamb of God" in the Fourth Gospel made a distinction between the significance the title had for the author of the Fourth Gospel writing after the Resurrection, and the significance it had for the Baptist and his hearers on the day he gave it to Christ. Some consider the former significance to be eschatological, but the majority, redemptive. Some consider the significance in the Baptist's mind to have been prophetic, others, eschatological. It seems that the best interpretation is the redemptive sense in the first case and the eschatological one in the second.—S. V. (Author).

167. N. WALKER, "The Reckoning of Hours in the Fourth Gospel," *NovTest* 4 (1, '60) 69-73.

Rather than the Jewish method of reckoning hours, i.e., from dawn, the Fourth Gospel uses the "Egyptian" practice, i.e., from midnight; this latter method may also have been in use in the province of Asia. Fortunatian's 4th-century Latin preface to the Fourth Gospel states that Marcion was the aged apostle's amanuensis. And Marcion may have persuaded John to use the "Egyptian" method of reckoning hours.—D. J. W.

168. [Jn 2:1-11] E. K. TAYLOR, "The Woman of Cana," *Furrow* 12 (5, '61) 304-310.

The words spoken by Jesus to Mary at Cana do not contain a rebuff but are rich with intimations of the sublime part she was to play in the work of redemption.

169. A. BRUNNER, "'Was er euch sagen wird, das tut' (Joh 2, 5)," *GeistLeb* 34 (2, '61) 81-84.

The difficulty in interpreting this passage concerns the reaction of Mary to an apparent rebuke. Her confidence astonishes us. But an analysis of perfect supernatural love of God removes much of the mystery. Such an analysis reveals that the perfection and happiness of man can come about only through perfect alignment of his will with the divine will. And love of this sort has as a property the deep trust in the divine will that we see manifested here in the words of Mary's reply to the waiters.—T. J. L.

170. P. DACQUINO, "Aqua vinum facta (Io 2,9)," *VerbDom* 39 (2, '61) 92-96.

The six water jars at Cana (Jn 2:6) may have held as much as 720 liters; but there is no need to suppose that Christ's miracle produced this enormous quantity of wine. The text suggests that only the wine drawn from the jars and served to the guests was changed into wine.—J. F. Bl.

171. [Jn 3:1-21] F. COUREL, "Jésus et Nicodème," *Christus* 8 (30, '61) 207-212.

172. J. BLENKINSOPP, "The Quenching of Thirst: Reflections on the Utterance in the Temple, John 7:37-9," *Scripture* 12 (18, '60) 39-48.

The literary pattern of Jn 7:37-38, which reflects the basic thematic structure of the Gospel, consists in symbolic utterance, sapiential saying and an interpretative comment which makes the spiritual context plain for the Christian. This passage is symbolical, i.e., a sign pointing to the ultimate mysterious identity of the central figure. In this sense the quenching of the thirst is "that deep and lasting satisfaction and utter self-fulfilment that comes through the knowledge of and association with the living God." Although not understood at the time, as the context makes clear, the early Christian would have identified the living water with Christ who was represented as the element into which he was baptized. Thus the reader of John who had been initiated into the Christian mysteries would not have missed the strong sacramental association of this passage.—E. J. K.

173. G. D. KILPATRICK, "The Punctuation of John vii. 37-38," *JournTheol Stud* 11 (2, '60) 340-342.

Kathōs clauses in the NT usually come after their main clauses, particularly when a quotation follows. K. Huber, *Untersuchungen über den Sprachcha-*

racter des griechischen Leviticus (1916) 107, pointed out that in the Greek Leviticus the subject regularly follows a beginning verb or verbs. And this usage may be seen in the NT. Thus *ho pisteuōn eis eme* would seem to belong to the preceding clause, with *kathōs* introducing the problematic quotation which follows.—J. A. W.

174. J. N. BIRDSALL, "John x. 29," *JournTheolStud* 11 (2, '60) 342-344.

The opening textual problem has been slighted. Ordered consideration of all possible variations proposes as the original text *ho patēr mou ho dedōken moi pantōn meizōn estin*. This reading is attested by *aleph psi L W Boh* and indirectly supported by B and D.—J. A. W.

175. [Jn 14:15] B. SESBOÛÉ, "'Si vous m'aimez, vous garderez mes commandements,'" *Christus* 8 (30, '61) 192-206.

Are "love" and "commandments" irreconcilable aspects of Christianity? Daily revolt against the commandments is an experiment in sin, a refusal of God's love for us. The commandment is prior to sin (Gen 2: 16-17). As all created life has its laws, so too our spiritual liberty. We must yield to the law of our being, by a consent lived out both in love and obedience. Only union with Christ, obedient love, can help us reconcile the deep promptings of our heart toward the divine commands. By interiorization of the commandments and an intensification of love's desire for union, we freely welcome new obligations. In every commandment reason and faith recognize a word of God. The commandment becomes transfigured by love (Ps 118).—J. M. A.

176. A. GEORGE, "Lettura della Bibbia. Gesù, La Vite Vera (*Giov.* 15, 1-17)," *BibOriente* 3 (4, '61) 121-125.

A commentary on the passage, emphasizing particularly the mystery of unity.

177. H. REYNEN, "*Synagesthai* Joh 18, 2," *BibZeit* 5 (1, '61) 86-90.

The word is rendered *convenerat* by the Vulgate; Luther and most translators and exegetes have followed suit. But "meet together" contradicts the fact that Jesus is constantly with His disciples; and it is excluded by the Greek usage of the term which is never employed for a single individual. In Acts 11:26 the passive of the word has the meaning "stay" or "remain" (Vulgate *conversati sunt*), where the original sense of "be received" or "welcomed" can still be traced. In Jn 18:2 *synagesthai* is further developed and fixed in the sense of "stay." In later times, however, this meaning of the term seems to have fallen completely out of use, because there is no further instance of it.—J. A. S.

178. D. MOLLAT, "Jésus devant Pilate (*Jean* 18, 28-38)," *BibVieChrét* 39 ('61) 23-31.

A verse-by-verse commentary on the passage.

179. P. ETIENNE, "‘Comme le Père m’a envoyé, moi aussi je vous envoie’ (Saint Jean 20. 21)," *VerbCaro* 15 (58, '61) 129-131.

The essential for us is that Christ be present in our church ministry. Then it will be truly pastoral and missionary.—J. J. C.

180. [Jn 20:24-31] H. WENZ, "Sehen und Glauben bei Johannes," *TheolZeit* 17 (1, '61) 17-25.

Jesus' words to Thomas (Jn 20:29b) are John's own critique of the Easter stories, in the view of R. Bultmann. Reading 20:27b as "in order to be no longer unbelieving but believing," he thinks that 20:29 shows that the appearances of the risen Christ—and Jesus' miracles also—were fundamentally unnecessary. But 20:27b reads ". . . and be not unbelieving but believing." This is a properly Johannine preoccupation, not represented in later accounts (e.g., the *Epistola Apostolorum*); for John it is only to the *believing* eye that Jesus, in His true identity, is ever visible. It is, then, with a believing look and touch that Thomas is asked to see and touch the Risen One. The statement "because you have seen me . . ." is not a rebuke to Thomas (contra B), because all the rest of the disciples had likewise been rescued from their post-Crucifixion gloom by the sensible appearances of Christ. These had assured them, as Thomas was now assured, that the crucified Jesus and the risen Christ were truly one and the same.

Seeing and believing are by no means so radically opposed as B holds; the disciples are no less believers than the later Christians because they saw the Lord by the latter's free disposition. Jn 20:30 f., far from suggesting that the miracles and appearances were unnecessary or reducible to materializations of the Lord's word (as B would have it), affirm that they were real, saving events given to men for the determination and affirmation of faith, but not as a guarantee of it. The modern preacher should not avoid the concrete details of the miracle- and Easter stories in favor of a "spiritualized" interpretation; these were actual and highly significant events, and they demand faith now as they did in the beginning.—M. B.

Acts of the Apostles

181. J. DELORME, "Note sur les Hellénistes des Actes des Apôtres," *AmiCler* 71 (July 13, '61) 445-447.

A discussion of the nature of the group in the light of recent studies.

182. E. GRÄSSER, "Die Apostelgeschichte in der Forschung der Gegenwart," *TheolRund* 26 (2, '60) 93-167.

This survey, discussing works which have appeared or been re-edited between 1953-59, deals successively with commentaries, monographs and essays. Among the Catholic commentaries only those of A. Wikenhauser and Cerfaux-Dupont are on a high scientific level. B. Reicke's work on Acts 1—7, *Glaube und Leben der Urgemeinde. Bemerkungen zu Apg. 1-7* (1957), places too

much confidence in the accounts, because he has attempted a historical evaluation while largely neglecting an analysis which would have shown that much of the material is the composition of the author and reflects views on the apostolic period which were held around the end of the first century. E. Haenchen's commentary, on the contrary, recognizes the major role of the literary activity of the author of Acts. For Haenchen there is relatively little in the book which is historically reliable, e.g., the close union of the first Christians and the Jewish community, the basic stratum of Acts 5, the death of Stephen, the baptism of Paul and the substance of the accounts of his missionary journeys—all are unreliable. Hence, Acts cannot be used for a reconstruction of the history of the primitive Church. Luke's own theological contribution is his conception that the period of which he writes belongs to salvation-time.

H. Conzelmann's monograph, *Die Mitte der Zeit* (3rd ed., [1960]), has made the most important assessment of the theological preoccupations of Luke who, like the other Evangelists, was a theologian, not merely one who handed down traditions. His predominant idea is that of the continuity of salvation-history: the time of Israel, of Jesus and of the Church. With Luke the expectation of an imminent parousia gives place to an interest in the Christian life and mission; the history of the Church is important as part of salvation-history.

The necessary counterpart to Haenchen's theologically orientated work is found in E. Trocmé's study of the historical worth and the source of Acts, *Le 'Livre des Actes' et l'histoire* (1957). Luke's use of the techniques of Greek historiography does not interfere with his being essentially an Evangelist; one of the indications that he is writing a "holy history" is his imitation of the LXX, *the holy text*—an imitation which was meant to suggest a comparison between the LXX and Luke's own work. Trocmé has treated too briefly Luke's method of composition; had he dealt more thoroughly with that question, he would have had a better point of departure for his discussion of the sources. In spite of Trocmé's generally favorable estimate, the historical worth of the sources remains an open question.

U. Wilckens, "Kerygma und Evangelium bei Lukas (Beobachtungen zu Acta 10, 34-43)," *ZeitNTWiss* 49 (1958) 223-237, sees in Acts 10:34-43 not a kerygmatic exemplar from which the gospel-form was developed, but a speech remodelled (by Luke) on the gospel-form; the expanded Jesus-kerygma in it is taken from the gospel, and the missionary sermon has become a speech to *Christians*: it is no longer kerygma but gospel. Finally, while many of the recent studies on Acts have shown the important part which the author played, both from a literary and a theological viewpoint, there is still no comprehensive study of the theological motifs of the book.—M. B.

183. W. C. VAN UNNIK, "The 'Book of Acts'—the Confirmation of the Gospel," *NovTest* 4 (1, '60) 26-59.

The answers which various scholars have given to the problem, what is the purpose of Acts? may be grouped under the following headings: (1) a de-

scription of the spread of Christianity from Jerusalem to Rome; the accomplishment of purposes of varying origin whether (2) missionary, (3) apologetic, or (4) anti-Jewish; (5) instruction and edification, and (6) preaching. But none of these solutions is adequate.

Luke sets forth God's eschatological plan of salvation which came to the world in Jesus. Acts confirms what God did in Christ, how God's plan of *sōtēria* came to the world in Jesus Christ and how it built the solid bridge between the saving activity of Jesus and those who did not see Him incarnate. The leading ideas of Acts are thus *sōtēria*—*sōzō* and *martys*, the witness proclaimed by men and brought by God Himself. Acts also portrays the reception of this witness by men. Acts, then, "*is not a 'metabasis eis allo genos', but a legitimate sequel and complement to Luke's gospel because it formed its confirmation . . .*"—D. J. W.

184. H. ZIMMERMANN, "Die Sammelberichte der Apostelgeschichte," *Bib Zeit* 5 (1, '61) 71-82.

A thorough analysis proves that each of the three summaries in Acts originally had a single theme: the religious life of the *Urgemeinde* (2:42-47); the practice of love of the neighbor (4:32-35); the mighty deeds of the apostles (5:11-16). The fact that each of these accounts in its present form contains elements taken from the others can be explained by the method of composing summary narratives which Luke in his summations took over from Mark. The following motives played a part in the formation of these summaries. (1) Completeness. Narratives which originally had one theme were completed and enriched with elements taken from the other narratives. (2) Generalization. Incidents which were originally individual were portrayed as valid generally for events and circumstances in the early Church (cf. 2:43a; 4:33a). (3) Idealization. The unity of the early Church in Jerusalem, its property held in common, etc., were proposed as a lofty ideal.—J. A. S.

Acts, cf. §§ 6-144, 6-147, 6-157.

185. E. BEST, "Acts xiii. 1-3," *JournTheolStud* 11 (2, '60) 344-348.

This turning point in Acts has been given various unsatisfactory interpretations. It is here proposed that "the incident represents the first deliberate and professional missionary activity." This is supported both by the broad plan of Acts and by the internal details of the passage. The broad plan of the book illustrates how the earliest spread of the Church was a consequence of persecution. With the cessation of persecution, the Church of Antioch takes deliberate steps to assure the spread of the faith. The internal evidence suggests a parallel to the rite of laying (leaning) on of hands employed in the case of the Levites (Num 8), as D. Daube, *The New Testament and Rabbinic Judaism* (1956) 224-246, points out. Just as did the Levites, Paul and Barnabas become personal representatives of the whole Church. This appointment does not, however, inaugurate the lay/clerical distinction.—J. A. W.

186. J. DUPONT, "*TA OSIA DAVID TA PISTA* (Ac XIII 34 = Is LV 3)," *RevBib* 68 (1, '61) 91-114.

Most authors exegeting Isa 55:3 in connection with Acts 13:34 find in it a prophecy of Christ's Resurrection. Divergences of opinion occur only in the way they explain the direct or indirect reference to the Resurrection. However, the text as it stands in the LXX seems to envision the benefits resulting from the Resurrection rather than the Resurrection itself. *Ho hosios* means holy one, one dedicated to the will of God. Closely allied to *dikaïos*, it means justice in its cult aspect. The neuter substantive plural, *ta hosia*, signifies the saintly benefits deriving from a person. *Ta hosia David* means the saintly benefits, i.e., the remission of sins and the possibility of serving God, coming to the faithful through a saintly and immortal David. In context the holy one is not David himself who saw corruption (v. 36) but Christ. Yet the Resurrection of Christ, that by which He became a source of sanctity for those who believe, is not directly intended here but is presupposed: "no more to return to corruption" v. 34. The argumentation is not such as to insist on the Resurrection itself but rather on its salvific meaning.—R. P. B.

187. [Acts 13:51—14:21] M. F. UNGER, "Archaeology and Paul's Visit to Iconium, Lystra, and Derbe," *BibSac* 118 (470, '61) 107-112.

EPISTLES — APOCALYPSE

Paul

188. *BibKirche* 16 (2, '61) contains the following articles on Paul which are intended for the average reader.
- M. ZERWICK, "Paulus-Jahrhundertfeier in Rom," 34-35.
- W. PESCH, "Die Bekehrung des Apostels Paulus nach dem Zeugnis seiner Briefe," 36-38.
- J. DÖPFNER, "Paulus und Petrus," 39-43.
- E. BECK & G. MILLER, "Gottest Gerechtigkeit und Gottes Zorn," 44-48.
- J. M. NIELEN, "Das Beten der ersten Christen nach dem Zeugnis der paulinischen Briefe," 49-52.
- J. BOURS, "Hinführung zur Schriftbetrachtung," 53-56.
189. B. M. AHERN, "The Christian's Union with the Body of Christ in Cor, Gal, and Rom," *CathBibQuart* 23 (2, '61) 199-209.

The teaching of Paul on the body of Christ is eminently simple. For him all union is the surrender of the body of the Christian in the Semitic sense of self to the body-self of the risen Savior, thus forming with Him only one body. The conclusion is inescapable. This union is an existential contact and a dynamic identification between the faithful and the body charged with power; especially is this true in baptism (Rom 6:3-11; Gal 4:27-28) and in the Eucharist (1 Cor 10:16-17; 11:24-30). The life that is in the body becomes

the life of those who are its members. Whether in the first moment of union or in the moment of parousiac consummation, both the Christian and Christ are inseparably united.

Seen in this light, Paul's doctrine in the great Epistles gives strength and meaning to contemporary doctrine on the Mystical Body. By placing emphasis on the realism of the union, he contributes a clear insight into the nature of the bond which unites all Christians to one another. Because each one has his all in Christ and because Christ is all in all in each one, therefore the bond which unites one to the other is the dynamic presence of Christ Himself. For if Paul's words have any meaning at all, they affirm that between the *sōma*-person of Christ and the *sōma*-person of the Christian there exists a bond so real that the Savior could say to Paul in the moment of his conversion the very words which sum up all his doctrine on the body of Christ: "Saul, why dost thou persecute me? . . . I am Jesus whom thou art persecuting."—D. A. D.

190. G. DELLING, "Zum neueren Paulusverständnis," *NovTest* 4 (2, '60) 95-121.

The newer understanding of Paul, which is still in flux, goes beyond both the interpretation of Pauline salvation within ethical categories in terms of a new self-understanding of man, and also beyond the so-called mystical, experience-determined interpretation of Paul. This division is overcome, not by compromise but by a new understanding of Paul which does not take the occurrence of salvation in Christ as an isolated event. Instead, the Christ-event is understood as a happening which in the existence of the Church becomes operative through the ongoing salvation-action of God in preaching and the sacraments and in the total existence of Christians as members of the congregation. God in a radical, new, final, eschatological act calls men to abandon their enmity against Him and to let themselves be reconciled. In this surrender the old passes away and one becomes a new creation of God here and now and thus stands in the ongoing history of God's salvation-action with the new mankind. This new humanity arises with the cross, realizes itself now in the actual being of the congregation and in the new life of Christians, and will be fulfilled finally when God will be all in all.—D. J. W.

191. D. DE SANTOS, "Energía de carácter y ternura de corazón de San Pablo," *CultBib* 18 (176, '61) 26-36.

Incomplete is the view of St. Paul as the energetic, harsh personality who spread the kingdom with the unbending zeal with which he once persecuted the Christians. This view is buttressed, of course, by Paul's harshness in Acts 13:51; 18:6; 19:9; his misgivings apropos of John in Acts 15:39; his strong words against the Sanhedrin in Acts 23:3. Yet tenderness of heart is equally a Pauline characteristic, proven in particular by Acts 20:9 ff., and the tears with which the Galatians greeted Paul's departure. This tenderness is evinced

especially from Paul's (1) "great sadness and continuous sorrow" for the Jews who rejected him (Rom 9:2; 10:1); (2) his preoccupation with the churches he founded yet had to leave (1 Thes 2:17-18; 1 Cor 1:10-13), churches open to Jewish domination and endangered by false apostles; and (3) Paul's discrete preoccupation with individuals (Rom 16:1-3; 1 Cor 16:11; Phil 2:25). Energetic and strong-willed, Paul was yet alert to sensibility, not shy of the terminology of love, one who wept with a father's heart for his sons.—M. A. F.

192. J. DÖPFNER, "Hirtenworte in die Zeit. Der heilige Paulus und der römische Primat," *HerdKorr* 15 (8, '61) 370-375. [Cf. also *TheolGlaub* 51 (3, '61) 180-194; *UnaSanc* 16 (1, '61) 17-27.]

When the Church was being founded Paul's apostolate was added to that of the Twelve. Though his commission came directly from Christ, he sought and obtained its confirmation within the visible Church from the original apostles. Furthermore several places in the Epistles show that he recognized the pre-eminence of Peter, even though the word "primate" does not occur. In the Church's tradition both apostles occupy the highest rank in the church of Rome, but even from the second century Peter manifestly stands apart as possessing the primacy, something which was never ascribed to Paul. Nevertheless Paul, in his work as a follower of Peter, has special importance as the apostle of catholicity, the herald of unity in spirit, the champion of courageous adaptation to varying needs (all things to all men), and the guardian of the various spiritual gifts.—J. A. S.

193. H. HEGERMANN, "Zur Ableitung der Leib-Christi-Vorstellung," *Theol LitZeit* 85 (11, '60) 839-842.

A comparison of the *sōma Christou* concept in 1 Cor 12 and Rom 12 on the one hand and in Colossians and Ephesians on the other shows that in both groups *sōma Christou* means the Church as a pneumatic totality and unity in which Christ is the principle of life. The union with Christ is conceived originally as pneumatic and cosmic but is modified and deepened to guard against the *sōma Christou* concept of the "Corinthian spiritualizer." Parallels to this *sōma Christou* concept are found in Philo and in the Wisdom of Solomon, showing that it belongs in the stream not of a pessimistic Gnostic tradition but of a Hellenized form of belief in creator and creation.—O. M.

194. H. HIRSCHBERG, "Paulus im Midrasch," *ZeitRelGeist* 12 (3, '60) 252-256.

Abnimos ha-Gardi (of *Gen Rabbah* 65:20, *Lam Rabbati*, proemium 2; *Exod Rabbah* 13:1; *Ruth Rabbah* 2:13) is not the Cynic Oenamaus of Gadara, as H. Graetz held, but Paul the Apostle. In the Genesis and Lamentation passages Abnimos is equated with Balaam, the archenemy of Israel who, however, is recognized as equal to Moses in genius. There the implied refutation of Abnimos-Paul is that Israel's destiny depends solely on fidelity to Jewish

law. In the Exodus passage a builder, Abba Joseph, shows Abnimos how, without toil, God shifted about rocks and mountains to make the earth. The allusion is (against Rom 9:18) to the hardness of men's hearts which causes God more toil than material weights.

On Ruth 1:8 Rabbi Meir, observing that Abnimos' family mourns the death of their mother but not of their father, approves, saying, "The heathen has no father," i.e., in Jewish law the proselyte retains no obligations or inheritance rights toward his father, but only toward his maternal relatives. This is contrary to Paul's teaching in Rom 4 which claims that believing heathens have Abraham as their father. This equating of Paul with an Abnimos who is portrayed as observing proselyte mourning regulations presupposes the Ebionite teaching that Paul was not a born Jew, but that his father at least was a heathen. The Ebionites incidentally derided Paul with the nickname "Tarsea." This, like Gardi, means "a weaver," Paul's trade! The weaver's trade was always despised by the rabbis. Abnimos derives from *anomos*, "lawless."

In a fifth rabbinic passage, *bHag.* 15b, a weaver named Nimos asks Rabbi Meir whether all wool can be dyed. The answer is, "No! Only pure wool." This answer Rashi explains as meaning that not all who study with a rabbi will be helped against sin, but only those who were good to start with. This is aimed at Rom 7 and 4 *Esdras* which maintain that the opposition of flesh and spirit makes all fulfilling of the Law impossible. This problem, as an unpublished study of Hirschberg shows, seemed to the rabbis unanswerable until they got around it by transforming their teaching on "(evil) thoughts" into a sort of anticipated psychoanalysis, the difference between formed and unformed urge.—R. N.

195. E. SCHWEIZER, "Die Kirche als Leib Christi in den paulinischen Homologumena," *TheolLitZeit* 86 (3, '61) 161-174.

(1) The Pauline image of the body cannot be explained by a pre-Christian Redeemer-myth, but only by the documents of late Judaism. (2) A number of examples show how great in Jewish circles was speculation about the primeval Adam, his divinity, his consubstantiality with the Wisdom of the Lord and his influence on future generations. All the extant instances of the "divine *Urmensch*" are found in typically Jewish or Jewish-Hellenistic material. (3) And the passages which describe the *Urzeit* are to be interpreted also of the *Endzeit*. (a) For Qumran expected that the eschatological multitude of the elect would obtain the glory of the *Urmensch* (1QS 4:23; 1QH 17:15 etc.). (b) The Wisdom literature speaks of the redeeming function of Wisdom which through teaching and revelation reminds man of his divine origin or that of his spirit (cf. Wis 10:1 ff.). (c) The patriarchs Noah and Jacob were often considered as the end of the condemned and lost generation and the beginning of a new mankind. Moreover, Philo (*Confusio Linguarum*, 146) speaks of Jacob-Israel as a heavenly being identified with the Logos and the heavenly Adam.

(4) Behind the figure of the vine in John stands the tradition that the head of the tribe (*Stammvater*) is one with his descendants. This late-Jewish concept of an eschatological *Stammvater* has been evolved in John into the Son-of-Man Christology (cf. Jn 1:51) and can be said to show that Christ is on a par with Jacob-Israel. (5) Paul's concept of the eschatological Adam is a parallel one. But instead of the Palestinian-Jewish image of the vine he brings into play the image of the body, the corresponding idea among the Greeks. (a) This is natural, because in Hellenism time and space can be fused in a unique way. (b) The body of Christ according to Paul is the body slain on the cross but which rose in its power and reaches into the present and is operative in the sphere of the Church. (c) The Greeks commonly applied the term *sōma* to a unity composed of various members, e.g., to the state, the cosmos.

(6) As in the Hellenistic parallels Paul employs the figure of *one* body, but only in paraenesis. Unlike the Greeks, however, he bases his imperative on the indicative, scil., in Christ (1 Cor 12:12). And the verse assumes (a) that the descendants are included in the fate and the conduct of the *Stammvater* and (b) that the body of Christ is a present *Grösse* in which the community lives under the lordship of the crucified and risen one. Therefore the statement about the body of the Redeemer is a Pauline creation and signifies that all mankind belongs to its head, the eschatological Adam. (7) Theologically the expression "Body of Christ" describes the corporeality (*Leiblichkeit*) in which the community should fulfill its Christian faith. In Paul the concept *sōma* occurs where the indicative formula passes over to the imperative (Rom 12:1) and is used of men in their encounter—whether active or passive—with God or their fellow man.—O. M.

196. E. SCHWEIZER, "Die Kirche als Leib Christi in den paulinischen Antilegomena," *TheoLitZeit* 86 (4, '61) 241-256.

Analysis of Col 1:15-20 shows that in a hymn to which vv. 15, 16a, 17, 18b, 19, 20a belong, a Christian group seeks an answer to the greatest problem of Hellenism, the loss of the cosmos' former unity. By a transformation of the preaching ordinarily found in Paul and the Church Christ is pictured as the mediator of creation who overcomes the cosmos inasmuch as He embraces it (*umfasst*) and contains it in Himself. Due to the influence of Greek thought which considered the cosmos a *macroanthropos* and heaven or Zeus its ruling head, Christ is conceived as the head of the body. Accordingly the Ascension, interpreted as a physical event, is the decisive saving act (*Heilsfaktum*) which once again brings together earth and heaven. The authors of Colossians and Ephesians have brought these statements into conformity with Pauline thought; the viewpoint differs from that of 1 Corinthians or Romans, for here the universal Church occupies the center of interest, not the local community.

(a) Nature as man's *Lebensraum* is not changed, but men are pardoned. In the heavens (Col 1:5) lies the hope of the Church. For that reason the author of Colossians makes his own the statement of the hymn that all is

created in Christ, for to him this means: the heralds of the gospel enter into a cosmos which already belongs to Christ. (b) The cosmos is penetrated by Christ, not physically but in its historical fulfillment through the mission to the Gentiles (Col 1:21 f.). That is the absolutely eschatological happening which can be represented in the apocalyptic pattern, the mystery of God, once hidden but now revealed (cf. Col 1:25 ff.). In the statements about the Body of Christ, here more clearly than in the *homologoumena*, God Himself and His progress (*Zug*) through the world hold the center of interest, and not the redeemed individual nor the self-contained local church with its own concerns.

(c) Christ has already penetrated the cosmos, and yet that penetration is always being completed by the missionary work of the Church. (d) Just as in Paul *sōma* does not signify man isolated but man acting and reacting in his encounter with God and his fellow man, so also in Colossians and Ephesians the Church is not complete in itself but in its encounter with the world the Church needs the office of the preacher with its attendant suffering (Col 1:24). (e) In Jewish thought *kephalē* signifies the *Stammvater* or the leader, and in Colossians and Ephesians it means to be "lord over the powers and over the Church." (f) Instead of the idea of exaltation the cross returns to the central position (Col 1:20 b). Thence it follows that the Body of Christ cannot be described as a *mystisches Geheimnis*; rather "the Body of Christ is the Church only insofar as it acknowledges that it belongs to history as history has been determined by the cross of Christ."—O. M.

197. C. SPICQ, "Our Lord in the Scripture. St. Paul's Epistles," *Doctrine and Life* 11 (5, '61) 246-253; (6, '61) 292-299.

On the road to Damascus when Paul asked, "Who art thou, Lord?" the response provided the basic premise for the Christology developed throughout Paul's Epistles. "I am Jesus whom thou persecutest." This first revelation made to Paul indicates the oneness of Christ and the Christians. Our "being in Christ" and "Christ living in us," as developed by Paul, reveal the ever deepening penetration of this fundamental truth which culminates in the full expression of Paul's teaching on the Mystical Body of Christ.—C. H. P.

198. D. SQUILLACI, "L'Ascensione in San Paolo," *PalCler* 40 (May 1, '61) 462-465.

According to Paul, Jesus ascended into heaven to take possession of the glory of the kingdom He had won by His Passion and death; to fulfill the promises and to send the Holy Ghost; finally, to prepare a place for His disciples.

199. D. SQUILLACI, "La risurrezione di Gesù Cristo in San Paolo," *PalCler* 40 (Apr. 1, '61) 359-363.

200. D. SQUILLACI, "La Rivelazione e San Paolo," *PalCler* 40 (June 15, '61) 625-630.

(1) Paul's gospel designates the body of teaching which was the same for Paul and the other apostles. The mystery of which he speaks is the gospel insofar as it was unknown to previous ages and was revealed by Jesus Christ. (2) Paul received his teaching immediately and directly from the risen Christ. (3) All the deposit of revelation that was to be handed on to the Church, and all that was necessary for his preaching, Paul received directly from Christ.—J. J. C.

201. K. STENDAHL, "Paulus och samvetet" [Paul and Conscience], *Svensk ExegÅrs* 25 ('60) 62-77.

Present-day exegesis assumes that Paul and Luther share a fundamental experience: the consciousness of sin, the incapacity of the Law in the matter of salvation. However, in his discussion of justification by the Law as opposed to justification by faith in the gospel, Paul's point of departure is entirely different from Luther's. Paul refers, not to the troubled conscience of the sinner but to the objective fact that the Jewish Law is now abolished. This is also the reason why the comments on Paul are so rare in the early Church: the problems involved lost their actuality during the second century, and it is only with Augustine that the question reappears, interpreted now in a subjective context. In was this line of interpretation which was again to gain momentum in the new, 15th-century context. Paul's own consciousness of sin is a very different type from that of Luther. The great sin in his past is a clearly determined one: his persecution of the Church. Apart from that, he speaks much of himself as "weak," but hardly at all of himself as a "sinner." On the contrary, he frequently boasts of his irreproachable conscience. Not even Rom 7:19 should be understood in the sense in which it is usually taken; the whole paragraph simply seeks to defend the Law and is not at all meant as a description of man's condition as experienced by Paul. A recognition of this difference in outlook between Luther and Paul should have important consequences for Lutheran systematic theology and spirituality.—E. G.

202. M. J. SUGGS, "Concerning the Date of Paul's Macedonian Ministry," *NovTest* 4 (1, '60) 60-68.

According to the chronology advanced by J. Knox, *Chapters in a Life of Paul* (1950), Macedonia was probably the first of Paul's missionary fields, and his work there began no later than A.D. 40. Three passages in Paul's Macedonian correspondence support this view. (1) According to the common interpretation Phil 4:15-16 implies that Paul is writing from the Philippian point of view when he speaks of "the beginning of the gospel"; hence Paul means "the beginning of the ministry at Philippi," or he is referring to the commencement of his European mission. However as W. M. Ramsay, *St. Paul the Traveler and the Roman Citizen* (1909) 199, points out, in the first century Macedonia and Asia were regarded not as belonging to two

continents but to two provinces of one empire. Thus the outline of Paul's career given in Acts has influenced the commentators. Otherwise, from Phil 4:15-16 a reader would conclude that Paul's preaching began in Macedonia. (2) Phil 1:5, if we did not have Acts, would mean that the Philippians had been associated with Paul from the very outset of his preaching rather than from the day they first met. (3) 2 Thes 2:13 is frequently interpreted as containing the meaning of "beginning" in the sense of Jn 1:1. Paul, however, nowhere uses *archē* in this manner, and *aparchēn*, not *ap' archēs*, is the correct reading. And the most natural understanding of either variant is "that Paul's initial activity was among the Macedonians."—D. J. W.

203. G. TURBESSI, "Saggio bibliografico sulla mistica paolina, inquadrato nella restante produzione letteraria relativa all'Apostolo," *RivistBib* 9 (1, '61) 19-41; (2, '61) 123-143. [Cf. § 5-781.]

The period from 1939 to 1960 is characterized by a spirit of *rapprochement* between Catholic and non-Catholic writers. The emphasis is placed on the person of Paul and his teachings. He is studied against the background of contemporary thought and religious beliefs. That Paul's spirituality is based exclusively on his experience at Damascus, supplemented by later spiritual experience, is a view still maintained, but it is considered too restricted in space and time. Paul's ethics has been studied in its general aspects and with regard to particular virtues. The main headings under which this bibliography may be divided are: the sacraments, the Holy Spirit, the Church, the character and temperament of Paul, prayer, mystic experience. Today much more is known about Paul and his writings than in the last century.—C. S.

204. U. ULRICH, "Historische Fragen zum Verhältnis Kyrios und Pneuma bei Paulus," *TheolLitZeit* 85 (11, '60) 845-848.

After determining that *kyrios* and *pneuma* (2 Cor 3:17) cannot be identified, U presents some basic considerations on different approaches to this NT problem and comes to the conclusion that the problem is primarily a historical one. The Spirit is the distinctive "mark" of early Christianity and shows forth the fact that God is acting in it. Therefore early Christianity relied upon the Spirit which for it replaced the Law. Paul himself therefore could only be a Christian when the relation of Spirit to Law became clear to him. This took place at his conversion. Even before this happening Paul knew the essential parts of the history of Jesus, but at his conversion he knew that the Spirit of God was inseparably united with the history of Jesus. Here for Paul was the solution of the *pneuma-nomos* relation. The Spirit who took possession of man and who also took possession of Paul after his conversion is "at the same time always the Spirit of Jesus who has fulfilled the Law. Direct relation to God is possible through the Spirit of Him who was under the law" (cf. Gal 4:4-5). Thus it is clear that the Spirit does not disregard the will of God expressed in the Law, but He fulfills not only salvation-history but also the definite purpose of the Law's demands upon men.—O. M.

205. H. J. VALLA, "Emplazar a Cristo en lugar de la Ley," *Didascalía* 15 (3, '61) 129-135.

St. Paul's Epistle to the Romans emphasizes that law is not the core of Christianity, but that law attains plenitude and culmination only in Christ. Thus an initiation to Christian ethics can not be isolated from a personal commitment to Christ. The catechetical teacher is to awake in the hearts and consciences of the students the living reality of the God-Man; he is to foster a personal relation to Christ by explaining ethics with Scripture, especially the parables. A personal epiphany of Christ will develop in the catechetical student a positive and constructive view of the commandments and moral imperatives. The Christocentric law will appear as a way of love.—M. A. F.

206. O. GLOMBITZA, "Von der Scham des Glaubigen, Erwägungen zu Rom. i 14-17," *NovTest* 4 (1, '60) 74-80.

Being "ashamed of the gospel" is commonly interpreted as closely connected with the Greeks and the barbarians, the wise and the unlearned, so that Paul contrasts the wisdom of the gospel with the foolishness of the world. There are here, however, accompanying ideas which are commonly overlooked. A comprehensive interpretation must include: (1) the character of this saying as a confession—I am not ashamed of the gospel because (a) "to the believer it is the power of God to salvation" and (b) "in the believer God's righteousness is revealed from faith to faith"; (2) "the polemical tone against those who are ashamed of the gospel as foolishness and offense . . ."; (3) Paul's shame over his former life as a persecutor of the gospel.—D. J. W.

207. T. FAHY, "Faith and the Law. Epistle To The Romans, Ch. 4," *IrTheol Quart* 28 (3, '61) 207-214.

It was not through circumcision nor through the Law that justification came but through faith. Abraham believed implicitly in the Resurrection. And faith in the divinity of Christ, as proved by His Resurrection from the dead, is the mark of the children who inherit the promises made to Abraham.—J. J. C.

208. [Rom 8:3-4] M. H. SCHARLEMANN, "'In the Likeness of Sinful Flesh,'" *ConcTheolMon* 32 (3, '61) 133-138.

St. Paul announces here the divinity and the humanity of Jesus. There is no direct reference to Jesus' sacrificial death; *peri hamartias* means here "in the matter of sin." He did not sin but assumed solidarity with us in our sinfulness, doing so publicly at His Baptism. *Katekrinen . . . en sarki* shows that where sin prevailed God's Son brought sin under judgment by His perfect obedience through constantly refusing sin any entrance into His will and actions. The emphasis here is upon Christ's active obedience by which He met the requirements of God's will as revealed in the Law and thus became the second Adam.—J. O'R.

209. T. FAHY, "Epistle to the Romans 16:25-27," *IrTheolQuart* 28 (3, '61) 238-241.

Despite the assertions of some scholars, the thought of the passage is surely not alien to the spirit or letter of Paul. Once this unit is freed from the shackles of the verse numbering, and once it is realized that the main subject, "the God of wisdom" to whom the dedication is made, is reserved for the end of the epilogue, all obscurity vanishes. In fact, one must admire the genius of the writer who could express so much in so few words.—J. J. C.

210. A. GEORGE, "Sagesse du monde et sagesse de Dieu, d'après la Première épître aux CORINTHIENS," *BibVieChrét* 38 ('61) 16-24.

1 Cor 11:24, cf. § 6-145.

211. E. FUCHS, "Muss man an Jesus glauben, wenn man an Gott glauben will? Vorerwägungen zur Auslegung von 1. Kor. 15, 1-11," *ZeitTheol Kirche* 58 (1, '61) 45-67.

(1) We presuppose that someone wills to believe in God and lets his will be known. This means, however, that he trusts himself to the will of God. But to know the will of God he must listen to God. (2) The will of God is revealed not in the subjective "contact" with God of many moderns, nor in the ecstasy of mystery religions, nor even in the Christian gnosis, but in the crucified Christ. Jesus is the time and place of God's revelation of Himself. (3) This faith in Jesus frees us from the necessity of believing in ourselves, a necessity brought about by our sins. This freedom from belief in self is the note which gives us a guarantee of the security of our faith. We no longer believe in ourselves, but in God's help in Christ. (4) If faith attains its security from this freedom, how can we explain the apparent necessity of believing in the NT "kerygma-dogma"? We must distinguish between the event (God's self-revelation in Christ) and its proclamation. Faith is interested only in the event; the proclamation ("kerygma-dogma") is only an effect of the event. We do not believe in the formulas of the NT, but in Jesus, the event which caused the formulas. (5) But does not this faith have a too subjective base? No, because Christ is the external note of our faith. In Christ, God has corrected the result of our sin which consisted in the necessity of believing in ourselves. In the measure that we are willing to concede our sinfulness, will we realize that we must believe in Christ to believe in God. (6) The sense of the list of witnesses and the proof from Scripture in 1 Cor 15:1-11 is that the time for faith has irrevocably come and that Paul is the messenger of this time. God has definitively made sinners at one with Himself.—W. A. B.

212. R. LE DÉAUT, "Traditions targumiques dans le Corpus Paulinien? (Hebr 11, 4 et 12, 24; Gal 4, 29-30; II Cor 3, 16)," *Biblica* 42 (1, '61) 28-48.

The existence of Jewish traditions in the NT writings, especially in Paul, is generally recognized, although not much use has been made of the haggadic

traditions preserved in the Targums. Although some of these traditions are later than the NT writings, some are very ancient and go back to a much earlier date. The writer mentions three such instances. (1) The characterization of Abel as "just" is based on a tradition representing Abel as a martyr who in a profession of faith expressed the internal sentiments which accompanied the offering of his sacrifice. (2) The story of Isaac and Ishmael in Gal 4:29-30. Ishmael's persecution of his brother was, according to Jewish tradition, a quarrel over their respective claims to their father's inheritance. (3) The veil covering Moses' face in 2 Cor 3:7-18. The uncovering of Moses' face is an allegorical representation of the removal of the Jews' incredulity. —P. P. S.

213. R. BERRY, "Death and Life in Christ. The Meaning of 2 Corinthians 5. 1-10," *ScotJournTheol* 14 (1, '61) 60-76.

In these verses Paul does not maintain that the spiritual body is put on at the moment of death. And this pericope, contrary to the opinion of R. F. Hettlinger, *ScotJournTheol* 10 (1957) 174-194, contains no radical change from the earlier teaching of the Apostle. Instead Paul here manifests his apprehension at the state of "nakedness" which death will entail should it come to pass before the awaited parousia. He conquers this apprehension by the certainty of the final resurrection and of the presence of the Lord in the time of waiting. Moreover, between 2 Cor 5 and Phil 1:25 there is a genuine development of thought but no contradiction.

Because the parousia must be thought of as the perfection of the person in its corporateness, nakedness must intervene between death and the parousia, between the natural body and the spiritual body, between the earthly Body of Christ and the perfected Body of Christ. Nakedness does not primarily mean a loss of corporeality but of corporateness, of communion with other Christians, and "it is this loneliness of separation from those he serves and whose fellowship is precious that Paul terms 'nakedness' and from which he draws back. To be 'at home with the Lord' will more than compensate for this, but it is the Last Day, with its 'perfection of corporateness' bestowed in the bestowal of the spiritual body, for which Paul most earnestly longs."—H. J. C.

214. [2 Cor 7:1] R. E. KER, "Fear or Love? A Textual Note," *ExpTimes* 72 (7, '61) 195-196.

The author considers grounds for preferring *en agapē theou* (a variant reading supported only by the Chester Beatty papyrus) to the commonly accepted *en phobō theou* of 2 Cor 7:1. Such a reading "would be an even more conspicuous ally of the Methodist doctrine of perfect love," for Wesley himself, without the support of the papyrus reading, spoke of the *loving* fear of God in commenting on this verse. In support of the papyrus reading K advances the following reasons: (1) "'In the fear of God' . . . is not a very Pauline phrase-group"; (2) the phrase "love of God" (though without the use of *en*)

is more characteristic of the NT, especially in Paul and John. "If the papyrus reading is accepted, there are two possible interpretations: either, perfecting holiness as our love to God increases; or, perfecting holiness as we dwell on God's love to us."—C. H. P.

215. [2 Cor 12:1] D. SQUILLACI, "Le estasi di San Paolo," *PalCler* 40 (July 15, '61) 774-780.

A study of the celestial favors granted to Paul, especially of the rapture to the third heaven.

216. [2 Cor 12:7] A. HISEY AND J. S. P. BECK, "Paul's 'Thorn in the Flesh': A Paragnosis," *JournBibRel* 29 (2, '61) 125-129.

The data collected from the Epistles suggests the following medical judgment. The analysis of Paul's bodily ailment points to an injury in the auditory and visual receptive areas in one of the cerebral hemispheres. The most probable explanation is that of "subarachnoid hemorrhage occurring first in the occipital lobe of one of the cerebral hemispheres, then spreading into the adjacent auditory receptive areas of the temporal lobe. The aftermath is hemianopsia and/or aphasia in varying degree. Minor epileptiform attacks may also result from this kind of injury."—J. J. C.

Galatians—Hebrews

217. G. KLEIN, "Galater 2, 6-9 und die Geschichte der Jerusalemer Urgemeinde," *ZeitTheolKirche* 57 (3, '60) 275-295.

Proposed solutions for the various problems of the passage are examined: the meaning of *dokountes* in the parenthesis of v. 6; the tension in time sequence (*ēsan—diapherei*); the competition between the names Peter and Cephas; the different rank for Peter in vv. 7-8 on the one side, and v. 9 on the other; the puzzling *autoi* of v. 9d. Although there is no satisfactory answer to these problems taken individually, the following hypothesis suggests itself as a solution to the total passage. The Peter passage (vv. 7-8) is a Greek version of the decision of the "Council of Apostles." The other tensions in the passage would then indicate the change in leadership in the Jerusalem church, a change which saw James, the Lord's brother, gradually assuming hegemony in Peter's place between the time of Paul's first visit to Jerusalem and the time of the composition of Galatians. In this hypothesis vv. 7 f. would refer to the earlier period of Peter's leadership, while v. 9 would refer to present conditions.—G. F. S.

218. [Gal 2:11-14] Augustine, Jerome, "Paul et Pierre, Jérôme et Augustin," *BibVicChrét* 39 ('61) 13-22.

A French translation of parts of the correspondence between the two Church Fathers concerning the Antioch incident.

219. [Gal 3:13] S. LYONNET, "L'emploi paulinien de *exagorazein* au sens de 'redimere' est-il attesté dans la littérature grecque?" *Biblica* 42 (1, '61) 85-89.

The verb *exagorazein* in Gal 3:13 and 4:5 means "to redeem," a meaning which is said to recur in Diodorus Siculus 36, 2, 2. In non-biblical writings the verb means "to buy" or "to buy back." But in reality the meaning of Diodorus 36, 2, 2 is "to buy," not "to redeem," while the meaning "to redeem" is to be recognized in Diodorus 15, 7.—P. P. S.

Gal 4:29-30, cf. § 6-212.

220. [Gal 5:22-23] D. O'Callaghan, "The Christian Life—XII. The Fruits of the Spirit," *Furrow* 12 (5, '61) 288-295.

In listing the virtues characteristic of Christians Paul does not intend to give a complete enumeration; instead he presents those which are distinctively Christian or especially needed because of the prevailing vices of the pagan world.

221. K. G. KUHN, "Der Epheserbrief im Lichte der Qumrantexte," *NTStud* 7 (4, '61) 334-346.

To what extent does Ephesians show relationship in language, thought and presentation to the Qumran scrolls and other works of late-Jewish Palestinian origin? (1) The language and style of the Epistle have long been recognized as being of Semitic-Greek nature. This can be seen by studying the Epistle as a whole and by viewing individual details. The stylistic relationship of Ephesians and the Qumran texts is such that it cannot be explained by a mutual dependence on the OT. (2) Examples can be cited which show that some of the admonitions in Eph 5:3-17 find their origin in the Essene paraenesis. The group of three capital sins, immorality, all impurity and covetousness, is part of the Essene tradition. Moreover, not only is the imagery the same "light-darkness" contrast in Ephesians and Qumran, but the use made of the imagery is the same and is completely different from the "light-darkness" imagery of Gnostic dualism.—Jn. F. S.

222. A. JANKOWSKI, "'Tajemnica to jest wielka' (Ef 5, 32) ('Sacramentum hoc magnum est' [Eph 5:32])," *RuchBibLit* 14 (1-2, '61) 32-42.

The article contains two parts, one exegetical and the other theological. The critical analysis of the text leads to the conclusion that *mystērion* means not "sacrament" but "mystery" in a wide sense when used here in reference to Gen 2:24. The context of this "great mystery" is the typological meaning of marriage.

The theological part of the article studies the evolution of Paul's teaching on the Mystical Body, a doctrine not derived from Hellenistic mysteries, but proper to the Apostle and quite different from superficially parallel, pagan

concepts. With regard to the relation of Christian matrimony to the mystery of Christ, the basis is the typology of Adam-Christ, Eve-Church, and matrimony imitates the bond of love between Christ and His Church. Eph 5:32, therefore, does not treat the sacrament of matrimony in the strict sense but, taken in its context, forms the foundation for the teaching of the Church concerning matrimony as that teaching developed through centuries of practice and reflection.—S. S.

223. [Phil 2:5-11] J. F. WALVOORD, "The Humiliation of the Son of God," *BibSac* 118 (470, '61) 99-106.

The kenosis passage in Philippians, though it was probably never intended to be a complete statement of the theology of the Incarnation, has been claimed as a scriptural basis for the idea that Christ in some sense emptied Himself of certain divine attributes, especially those of omniscience, omnipotence and omnipresence. The true exegesis of the passage shows that in the act of kenosis Christ surrendered no attribute of deity, but that He did voluntarily restrict their independent use in keeping with His purpose of living among men and sharing their limitations.—J. J. C.

224. P. NEUENZEIT, "Der Hymnus auf die Entäusserung Christi (Phil 2,6-11)," *BibKirche* 16 (1, '61) 9-13.

225. D. G. PRIERO, "'Autarco'—Epistola ai Filippesi, 4.11," *PalCler* 40 (July 1, '61) 693-696.

The term describes one who is master of himself, who is content with much or little, content even when all external help fails.

226. S. L. JOHNSON, JR., "Studies in the Epistle to the Colossians," *BibSac* 118 (471, '61) 239-250.

The first of a series of articles, this part treats of questions of introduction and provides a plan of the Epistle.

Col 1:5-27, cf. § 6-196.

227. L.-M. DEWAILLY, "Une communauté naissante: Thessalonique. I. Naissance en vie chrétienne," *VieSpir* 104 (471, '61) 359-376.

The two Thessalonian Letters give us information about the distinctive mission of the then young Apostle and about the city's Christian life, which was then also young and very promising, yet continually tempted by its idolatrous surroundings. The Church is the milieu in which God's designs are realized, the milieu of a new life founded on the Trinity, the new life which the Christian should live. Chief among the features of this life is that every Christian has a duty of holiness, of leading a life which develops in the Lord and which should be worthy of its origin and its end, worthy of God. Among

the internal dispositions given by God to the Christian three enjoy a special standing. These are: faith which introduces salvation to the world; love or charity, joined to faith both in its origin and growth; and finally hope which gives the tone to the other two virtues, directing them to their end. And evil? Until the moment of the final triumph of God over Satan, every man stands in constant danger. The faithful therefore should be watchful not to fall short of the Father's appeal and not to let themselves lose the constant help of the Lord. —J. T.

228. M. SABBE, "De Paulinische beschrijving van de parousie" [The Pauline Description of the Parousia], *CollBrugGand* 7 (1, '61) 86-114.

Must the background for the Pauline description of the parousia (especially in 1 and 2 Thessalonians) be sought in Jewish apocalyptic ideas or in Hellenism? At first sight Paul's motifs clearly recall the apocalyptic tradition: the archangel's voice, the trumpet of God, the cloud, the burning fire, the same sequence of eschatological events (the rising of the dead, the lot of the living, judgment), and the signs that announce them (the apostasy and the spread of iniquity). Some authors, however, think that certain details in Paul's writings may be explained only in the light of Hellenistic descriptions of the joyful entry of sovereigns into their cities; it is to these descriptions that the technical expression "parousia of the Lord" should be referred.

A detailed analysis of the texts confirms J. Dupont's view (expressed in *Syn Christō* [1952]), namely, that Judaism is the sole source which inspired the Pauline themes. This appears from the study of individual contexts containing the term "parousia," and also from establishing the connection of the theme of the parousia with the day of the Lord, with the Entry of Jesus into Jerusalem, and with the theophany on Sinai. Hence in the development of the history of salvation there is a real continuity between the glorious manifestations of God to Israel and the apotheosis of Christ's return at the end of time. —I. dIP.

229. J. STEPIEN, "Problem wzajemnego stosunku literackiego Listow do Tesaloniczan i proby jego rozwiazania (De conaminibus solvendi quaestionem mutuae relationis litterariae utriusque Epistulae ad Thessalonicenses)," *RuchBibLit* 13 (5, '60) 414-435.

After stating the problem, the author compares the literary similarities of 1 and 2 Thessalonians and offers a critical analysis of both the similarities and the differences between the two letters. The following hypotheses have proposed an incomplete solution of the problem: (1) Paul, when writing 2 Thessalonians, used a great part of the first letter; (2) both letters were written at about the same time—only a few days apart; (3) the letters have different recipients; (4) the second letter was written before the first.

The prevalent solution of the problem is that of Voile and Bury: the similarities are explained on the ground that both letters had the same recipients and

employed the same line of argumentation; the differences are due to the gravity of the problem contained in 2 Thessalonians. However, S finds this solution insufficient and offers an explanation founded on both a philological and psychological basis. The concepts and the terminology were determined for the most part by the early catechesis. The great similarity (250 expressions proper to the second letter and 146 common to the two) is explained by a psychological reason: 1 Thessalonians is the fruit of the long and intensive labor of Paul's mind and heart; thus the ideas contained in it were easily recalled, when the occasion arose, in a form hardly different from that already used. The differences between the letters are due to the different circumstances which occasioned them. Hence, S concludes, 2 Thessalonians is not a literary fiction, and its author is not Timothy, but the Apostle Paul.—S. S.

230. K.-G. ECKART, "Der zweite echte Brief des Apostels Paulus an die Thessalonicher," *ZeitTheolKirche* 58 (1, '61) 30-44.

It should no longer be doubted that that writing in the NT known as 2 Thessalonians did not stem from Paul but from a much later time. The case against 2 Thessalonians as a genuine letter of Paul is here reviewed. Some have also considered 1 Thessalonians not authentic, but actually there is no problem about the Pauline authorship until 1 Thes 2:13-16. This section is no reference to persecution at Thessalonica but a general, non-Pauline talk to recent converts. 3:1-4 speaks of the sending of Timothy, while 3:6-10 reports his return. So 2:17—3:4 would be the text of a letter of recommendation for Timothy, while 3:6-10 would be part of a second letter to the Thessalonians. 3:11-13 is a closing wish which could go equally well with either passage.

With 1 Thes 4 begins a series of homilies which appear out of place in light of the stated purpose of the Epistle and especially in view of the strange use of *paralambanein*, otherwise never used by Paul for ethical admonitions. The style would indicate that 4:1-8, 10b-12 and 5:12-22 are liturgical homilies or homiletical catechisms added to the Epistle. 4:13—5:11 requires special consideration. Its theme, *peri tōn koimōmenōn*, is not the question of life after death nor the whereabouts of deceased souls after their earthly demise, but the question of their condition at the time when the Lord Jesus Christ returns. Paul gives a double answer. (a) With the confession, "Jesus died and was raised," the problem of time is solved because the death and Resurrection of Jesus is a general act of God for men which cannot be subjugated to other conditions. (b) He quotes some traditional words of the community (v. 18). In 5:1-11 Paul interprets the temporal question in terms of a salvation-history truth: do not be found in darkness on the day of the Lord.

Briefly, 1 Thessalonians established contact and consists basically of 1:1—2:12; 2:17—3:4 and the closing 3:11-13. Some 4 to 6 weeks later, in Athens, after Timothy returned, Paul wrote a second letter which begins with 3:6-10, continues with the theological section 4:13—5:11 and 4:9-10a (the "what is lacking" of 3:10), and ends with the passage 5:23-26, 28.—G. F. S.

231. P. A. VAN STEMPVOORT, "Eine stilistische Lösung einer alten Schwierigkeit in I. Thess. v. 23," *NTStud* 7 (3, '61) 262-265.

Paul often interrupts the progress of his letters by inserting a prayer or a doxology, and the term "God of peace" occurs frequently at the end of an Epistle (Rom 15:33; 2 Cor 13:11; Phil 4:9; etc.). In 1 Thes 5:23 "peace," because of the Jewish background, would include all the blessings of salvation and would have a natural connection with the word *holotelēs*. The latter term is not synonymous with *holoklēros*, for the first has a quantitative aspect and the second is predominantly qualitative.

Because *pneuma*, *psychē* and *sōma* are used in the verse, some scholars have held that Paul assumes a trichotomy in man. But there is no need to have recourse to this solution. If one takes "your spirit" as equivalent to "you" the verse exemplifies a chiasmus, i.e., "synonymous parallelism with alliteration (*holotelēs* and *holoklēros*)." Thus: may the God of peace sanctify *hymās holoteleis kai holoklēron hymōn to pneuma* (A B B' A'). The remainder of the sentence then preserves the usual Pauline dichotomy, soul and body. The verse therefore would read as follows. "And may the God of peace sanctify you wholly and in every part. And may soul as well as body be kept blameless at the coming of our Lord Jesus Christ." ("Und der Gott des Friedens heilige euch gänzlich und in allen Teilen. Sowohl Seele als Leib sei beim Kommen unseres Herrn Jesu Christi untadelig bewahrt.")—J. J. C.

232. I. FRANSEN, "Cahier de Bible: L'appel d'un coeur sincère (Lettre à Philémon)," *BibVieChrét* 39 ('61) 32-36.

A brief introduction and commentary on the text of the Epistle.

233. G. B. CAIRD, "Under-estimated Theological Books: Alexander Nairne's 'The Epistle of Priesthood' [1913]," *ExpTimes* 72 (7, '61) 204-206.

Four main themes are examined. (1) N makes a contribution to modern thought in pointing out that in Hebrews there is a dual typology. As high priest Christ has two OT types, Aaron and Melchizedek. The former denotes an official priesthood and the latter a natural one, i.e., a priesthood which a man holds in virtue of what he is and not by his office. (2) As a solution of the kenotic doctrine of the Incarnation N proposes that omnipotence cannot have been laid aside in a kenotic act but was fully revealed in the acceptance of limitation. (3) Against modern scholars' interpretations of eschatology N proposes that the apocalyptic language used was not understood literally either by Jesus or His followers. (4) Concerning sacrifice N has things to say which still seem "not only profound but original."—J. J. C.

234. F. J. TAYLOR, "The Will of God. IV. In the Epistle to the Hebrews," *ExpTimes* 72 (6, '61) 167-169. [Cf. §§ 5-700, 5-739, 5-766.]

The Epistle to the Hebrews presupposes a Christian faith in God "as a God of active purpose whose will is encountered by men in the actualities of history

and who sets himself persistently, albeit patiently, to overcome the frustrations of history caused by human ignorance and wilfulness." The Epistle states the themes, to be developed at greater length, which manifest the concept of the divine will as it affects the Christian life: (1) the mystery of the creative purpose of God; (2) "the Will of God to disclose His being and His intentions to men to the full extent to which this is possible for human existence in time and space"; (3) the climax of God's temporal purpose achieved in His speaking to us through His Son. "This Jesus embodies in a fully human life the Will of God to communicate Himself without reserve to His creatures, so that in Him and through Him the Will of God is truly known." (4) The full restoration of the divine will is communicated to men by means of the "purification for sins" accomplished vicariously by the Son, "made one with humanity." The restoration is "a total and ultimate deliverance accomplished by God in the initiative of His love." The idea of the priesthood developed in Hebrews manifests Christ's obedient oblation of Himself to the Father's will whereby He achieved the fulfillment of the divine purpose for men. The Epistle concludes with "a prayer that through time and eternity God will take up our wills into His, and work His will through our wills."—C. H. P.

235. [Heb 4:14] J. B. ROWELL, "Our Great High Priest," *BibSac* 118 (470, '61) 148-153.

The Roman Catholic doctrine of the priesthood has no foundation in Scripture. The NT recognizes no distinctive priesthood save that of Jesus Christ our Lord. The apostles were never called "priests" as thereby distinguished from other believers.—J. J. C.

Heb 11:4; 12:24, cf. § 6-212.

Catholic Epistles—Apocalypse

236. K.-H. SCHELKLE, "Das Leiden des Gottesknechtes als Form christlichen Lebens (nach dem ersten Petrusbrief)," *BibKirche* 16 (1, '61) 14-16.
237. [1 Pt 3:18-20] J. GALOT, "La descente du Christ aux enfers," *NouvRev Théol* 83 (5, '61) 471-491.

To define the significance of Christ's descent into hell we must examine two questions: the personal situation of Christ in death, and the nature of His soul's salvific activity in hell. (1) 1 Pt 3:18-20 teaches us that Christ has truly gone through the state of abasement in which the soul is separated from the body but that at the very instant of separation His soul was glorified. The profoundest humiliation coincides with the beginning of His triumph. (2) This first glorification gave the just of the OT access to the glory of heaven. Salvation had been offered to the generations that preceded Christ; they were the beneficiaries *by anticipation* of His redemptive work. In this sense 1 Peter speaks of the preaching of Christ in hell. Moreover, the salvation formerly

offered through varying mediations is described as a figure of the salvation now granted through baptism.

We may ask when the deliverance of the just took place: should it be delayed till Easter or till the Ascension, since it does not seem likely that the souls of the just entered heaven before Christ? It seems preferable to believe that the soul of Christ, having received at the very moment of death its glorious life, communicated that life immediately to the souls of the just. Thus there was a descent into hell, an entry of Jesus into the realm of death, but this descent was also an ascent since through it Jesus entered the state of glory.—G. P.

238. J. ALFARO, "Cognitio Dei et Christi in I Jo.," *VerbDom* 39 (2, '61) 82-91.

Salutary acts of faith, hope and charity are impossible without grace. But does grace affect the internal psychological structure of these acts? In 1 Jn 4:6, 7, 8; 3:6, 9, etc., "knowledge of God" is practically identified with the internal principle of eternal life in the believer. Hence the supernatural vital principle in the believer has a corresponding psychological element. Comparison of 1 John with the Fourth Gospel shows that just as Christ's divine sonship carries with it a knowledge proper to itself, so too does our adoptive sonship. Thus in the believer there is an internal faculty of knowing God, given by Christ, whereby he adheres to God in faith, charity and obedience. It is experienced in the living intimacy between God and the sons of God.—J. F. Bl.

239. A. FEUILLET, "Les diverses méthodes d'interprétation de l'Apocalypse et les commentaires récents," *AmiCler* 71 (Apr. 27, '61) 257-270.

Of the various methods for interpreting the Apocalypse the following are most important: millenarism, recapitulation, universal history, eschatology, contemporary history, comparative religion and, finally, literary analysis. Of these methods the following judgment can be made today. Millenarism, at least in its extreme form, has been abandoned. Documentary analysis does not provide sufficient justification for dissecting the book. Of the recapitulation theory some parts are to be retained, but not the opinion which, in the chaining of Satan and in the millenium, sees the description of the entire earthly phase of the kingdom. The Apocalypse has an eschatological outlook inasmuch as it is oriented toward the parousia, but the consummation is not indicated as imminent except in the sense that the whole plan of God for the world is about to be realized in its entirety.

With regard to history the book does not set forth the successive stages of the world's history, but it does provide a Christian philosophy of history, and contemporary events are reflected in its pages. As sources for John's thought some students of comparative religion have too hastily postulated pagan influences without sufficiently considering the parallels in Scripture. In short, the Apocalypse can be called a rereading of the OT in the light of the Christ-event. And the interpretation of the writing proves difficult, not only because of its

unfamiliar genre but also because of the countless allusions to OT passages which have been meditated upon and fused into a magnificent synthesis.—J. J. C.

240. Z. C. HODGES, "The Ecclesiastical Text of Revelation—Does It Exist?" *BibSac* 118 (470, '61) 113-122.

H. C. Hoskier's study *Concerning the Text of the Apocalypse* (1929) furnishes material from which one can conclude that no Byzantine or ecclesiastical text existed for this book.

Apocalypse, cf. § 6-160.

BIBLICAL THEOLOGY

241. W. M. ALDRICH, "The Objective Nature of the Reconciliation," *BibSac* 118 (469, '61) 18-21.

The world has been reconciled to God and yet still needs to be reconciled to Him. In the restricted sense of the word "reconcile," man's sin no longer constitutes an obstacle between him and God, but in the fuller sense of the word man will not be reconciled until he accepts the provision God has made for him in Christ.—E. R. C.

242. I. BACKES, "Gottes Volk im Neuen Bunde," *TrierTheolZeit* 70 (2, '61) 80-93.

Only in recent times have treatises *De Ecclesia* begun to discuss the theological implications of the title "People of God" to which modern interest in sociology has helped call attention. That Christians are the true Remnant, that they have fallen heirs to the prerogatives of the OT people of God, since Christ established the New Covenant which brings the Old to its fulfillment and perfection, is clear from many NT texts. Continuing the LXX usage, NT writers prefer the more solemn and archaic *laos* to *ethnos*. Paul may be the first to apply the title explicitly to the Church, but Christ left no doubt that His followers were to constitute henceforth the true people of God; that He selected Twelve Apostles is just one of the indications of continuity with the people of the twelve tribes. In the wake of the NT tradition, the liturgy frequently speaks of the Church as the people of God. In his later writings Augustine applied to the Church the *populus*-concept of Cicero and the old Roman jurists for whom *populus* was a religious entity that promoted well-being: *sanctum* is that which the *populus* sanctions. This line of speculation, however, was not pursued by Augustine's successors.

B suggests some theological contributions that may be expected from further study of the Church as the people of God, e.g., how unity, holiness and catholicity are inherent in the very concept, while the hierarchical structure must be ascribed to the positive disposition of Christ. He finally asks (without answering) the question: to what extent are baptized persons members of God's people if they do not belong to any church, or if they are not in communion with Rome?—E. F. S.

243. A. BEA, "Word and Sacrament," *Doctrine and Life* 11 (4, '61) 174-180.

The power to teach and to administer the Eucharist was given into the hands of the apostles, the priests of the NT; consequently, this same double power is had by their successors. Apostolic instruction, the Eucharistic oblation, and prayer were, from the very beginning, the essential parts of divine service.—J. J. C.

244. G. CAPRILE, "La morte e il sepolcro di Maria SS.ma nella Sacra Scrittura e nella tradizione," *PalCler* 40 (June 15, '61) 630-638; (July 1, '61) 682-692; (July 15, '61) 765-773.

245. J. J. CASTELOT, "The Spirit of Prophecy: an Abiding Charism," *CathBib Quart* 23 (2, '61) 210-217.

The charism of prophetic inspiration may be considered as possessed in its fullness by the classical prophets and shared by others in varying degrees. The prophets, having seen God, could never again contemplate the human scene with merely human eyes; Israel's history was seen not simply as history but as salvation-history, i.e., history from God's point of view. This divinely inspired sense of history is possessed analogically by all the prophets, both by those who actually meet God in mystical encounter and by those who share that same mystical spirit. This prophetic endowment applies not merely to the past but to the future as well, insofar as the prophet recognizes God as the beginning and end of human existence and history. In the NT Paul most notably exemplifies this charism with his view of Christ as the *anakephalaiōsis* of all being. The same Spirit permeates both dispensations, binding them in organic unity. The NT writers, however, possessed the key to the mystery of the theology of history: the Christ-event which alone gives meaning to all human history. The spirit of prophecy, understood as an inspired sense of history, did not die with St. John but lives on as an abiding charism, shared analogically, for it is in the same spirit that the Church continues to interpret the Christ-event for successive generations.—C. E. G.

246. S. CAVALLETTI, "Gesù Messia e Mosè," *Antonianum* 36 (1, '61) 94-101.

Though the association of Adam, Moses and the Messiah is found in rabbinic texts, it is not confined to Hebrew literature but is found in Christian tradition. In Paul (e.g., 1 Cor 15:22), we have indications of this association. The apocrypha recount certain legends that call attention to relations between Moses and the Messiah. Moses was a Messianic figure, and it is difficult not to discover characteristic elements common to him and to the Messiah. The title "Lamb of God," the image of the shepherd, the lesser traditions about the day on which Moses died, the sandals before the burning bush and the Baptist's words about Jesus—all these were seen as points of comparison between Jesus and Moses. The frequent representation of Moses in the catacombs, the Gospel of St. Matthew as well as the theme of the Suffering

Servant indicate an awareness of this similarity. The interlaced traditions of the Hebrews and the Christians saw in the Messiah a renewer of the Law and the Pasch, a new Moses.—S. B. M.

247. CHOAN-SENG SONG, "Man and the Redemption of the World," *SEAJourn Theol* 2 (4, '61) 63-73.

"Bearing in mind that there is no systematic account of man in the Bible and that no humanism as such is possible from the biblical point of view," the author raises "the following 4 points: (1) the dilemma of man, (2) man as a sinner, (3) the redeemed man in society, (4) man and the eschatological hope."

248. H. J. W. DRIJVERS, "Abrahamtradities in Jodendom, Christendom en Islam; een phaenomenologische schets" [Traditions concerning Abraham in Judaism, Christianity and Islam: a Phenomenological Essay], *Vox Theol* 31 (4, '61) 101-109.

Jewish tradition has a tendency to forget what is said in Genesis about Abraham's faith and to substitute for it faithfulness to the Torah. Abraham is the father of the Jewish people who himself discovered monotheism and the Law. Motifs of Paradise run through the legends about him; he was a new beginning after Adam's fall. At the same time he is given an important function in the other world and in the world to come. He acts as a guarantee of salvation for the law-abiding Jew.

In the NT many features of the Jewish tradition are found. Abraham's fatherhood of the Jews is not denied, but the confidence which the Jews derived from it is shaken; Paul spiritualizes the idea of his fatherhood. In Christian apocryphal writings he becomes one of the greatest saints in heaven.

The Koran has inherited from Judaism the picture of Abraham as the first monotheist. Islam claims to be the direct heir of his monotheism which had been perverted by Judaism and Christianity. *Ibrāhīm* is a primeval figure, often connected with Adam. Islam looks towards the past; Judaism and Christianity rather look towards the future.—P. L. A.

249. J. H. ELLIOTT, "Rudolf Bultmann and the Sacrament of Holy Baptism," *ConcTheolMon* 32 (6, '61) 348-355.

After reviewing the fruits of R. Bultmann's investigation of the NT concept of baptism, E considers B's statement of the contemporary problem regarding the Christian kerygma and the sacrament. Finally, four primary principles are noted which summarize the bulk of criticism directed against Bultmann's method and conclusions.—J. J. C.

250. P. FRANSEN, "De gave van de geest" [The Gift of the Spirit], *Bijdragen* 21 (4, '60) 404-424.

Brief notes on the NT doctrine of confirmation are included in the course of a dogmatic disquisition on that sacrament.—P. L. A.

251. S. B. FROST, "Towards a Biblical Doctrine of Holy Communion," *Can JournTheol* 7 (1, '61) 20-31.

Certain OT thought-modes were also present in the minds of Jesus and His contemporaries and must be taken into account for an explanation of the significance of the Lord's Supper. The following commonplaces of OT studies are also applied in the NT. (1) God is revealed in history (Acts 7; 13:16 ff.; 17:22-31). (2) Knowledge of God is mediated by persons (Mk 8:29). (3) God enters into a covenant relationship with men. The following thought-modes are less obvious. (4) The material aspect of man's experience can be the medium for the transmission of immaterial potencies (Jn 9:6; Lk 8:43-44; Heb 9:22). (5) A divine activity can be acted out (Mk 11:12-14, 20-21). (6) A sacred meal binds man and man in solemn covenant. (7) Ritual may be a re-enactment of that which is remembered in it.

In relation to the Eucharist: (a) the broken bread corresponds to (5); (b) Jesus puts Himself in the place of the Passover lamb (6); (c) in the commemoration the act of deliverance is always contemporaneous (7); (d) Jesus' death may reveal God as no other event could (1, 2); (e) the Christian Passover is primarily concerned with renewing the Covenant (3). Jesus perhaps wanted to leave his followers something which was capable of being viewed in many ways and with many emphases. Thus, no one should claim that he alone has the truth here.

The views of Thomism, of Bultmann and Tillich, and of Barth about the relationship of myth and reality are failures. The Christian-biblical myth, taken as a whole, adds up to an internally consistent interpretation of man and his place in the universe before God. Myth can be related to philosophical and scientific accounts of man's existence only in terms of analogy and not of identity.—W. C. L.

252. R. H. FULLER, "On Demythologizing the Trinity," *AnglTheolRev* 43 (2, '61) 121-131.

F. Gogarten, *Demythologizing and History* (1955) [cf. §§ 1-519r—522r], has fruitfully extended Bultmann's challenge beyond the NT to the metaphysical doctrine of the Incarnation. This doctrine he restates in "historical" terms as a double event: (a) that between God and Jesus in eternity and (b) that between Jesus and the world in history. This event received mythological dress in the NT and metaphysical formulation at Chalcedon.

This analysis can also be applied to the doctrine of the Trinity. Through the early Christian kerygma (Holy Spirit) men encountered in Jesus (the Son) the eschatological action of God (the Father). Because of this Trinitarian historical experience the triadic formulas of Jewish apocalyptic (1 *Enoch*) were adapted by NT writers, culminating in Mt 28:19. Moreover, the Christian experience points to an eternal "history" not only between the Father and the Son (so Gogarten) but also between both and the Spirit. Men do not achieve knowledge of God, but by faith they participate in God's prior self-knowledge

(i.e., Spirit). The Christian experience also involves in "historical" terms the orthodox sequence of persons within the Trinity: Son from Father, and Spirit from both. God communicates Himself to His creation supremely in Christ and He makes Christ ever-present by the kerygma.—J. C. H.

253. G. GILLEMAN, "Biblical Revelation of the Primacy of Charity," *LumVit* 16 (1, '61) 9-26.

"In an exposition of dogma, it is important to place the mystery of salvation in the centre, the mystery of Easter, which enlightens all others. It is no less necessary, when teaching moral theology, to establish the 'primacy of charity' in the moral life. This method proves that the theological love for God and our neighbour is an animation underlying all the moral activity of a Christian in a state of grace, in so universal and radical a way that this activity only has its real moral and Christian meaning, when it is a manifestation or expression of the basic love of charity. Limiting his study to explicit passages of Scripture, the writer proves that the Bible gives this primacy in the moral life to the virtue of charity."

254. J. A. GRASSI, "Virgin Daughter of Sion," *Worship* 35 (6, '61) 364-369.

"Through an understanding of the relations between Israel and Yahweh in the Bible, we can get a better insight into Mary's exalted position in the New Covenant. She is the new Virgin Israel, spouse of Yahweh. But she is a fruitful, not a barren virgin. She becomes the mother of many children—of Jesus, her first-born and of His countless brothers throughout the world who will be joined to Him through faith and the saving waters of baptism."

255. J. GUILLET, "La vie spirituelle, lien d'esprit à esprit," *Christus* 8 (30, '61) 213-231.

Perfect encounter necessitates a total presence of one being with another. This dream of humanity is realized in Trinitarian love. Possessing the Holy Spirit, we are capable of this life of total presence. It is in the person of the Lord that we learn to recognize the Spirit and His work of communion. Passages such as Mk 1:10; Mt 4:1; Lk 4:18; and Acts 2:33 show us the action of the Spirit towards the Lord. The spiritual life, a communion in the encounter of the Father and the Son in the Spirit, is lived in a world of sin by creatures submitted to sin, the permanent adversary of that life. Sin must be vanquished with the help of the Spirit. Life in the Spirit knows no distinction between the life of prayer and that of action. Through the Eucharist and the Spirit, the risen flesh of the Lord can become our flesh and consecrate our lives to the service of the kingdom of God.—J. M. A.

256. R. HILL, "Jews and Catholics. A Third Conference at Oxford," [London] *Tablet* 215 (July 8, '61) 655.

"The Idea of the Chosen People in Judaism and Christianity" was the theme of papers read at the conference by four scholars, two of them Jews,

L. Roth and R. Loewe, and two of them Catholics, J. Bligh and C. Ernst. Summaries of the papers and the ensuing discussions are given here.—J. J. C.

257. L. JOHNSTON, "Sin and Repentance," *Scripture* 13 (21, '61) 1-12.

The OT concept of sin evolves through three stages. In the final stage the law is made the touchstone of religion. To follow the law, God's own way, is the highest wisdom; to transgress it is sin. Jesus uses this practical criterion of morality but emphasizes the importance of the inward disposition of love of God which is the motive of obedience to the law. The stressing of the primacy of charity is not a mere reaffirmation of the ideal of the prophets; for the life that is impaired by sin is seen to be the divine life dwelling in the just, and whole hearted service is but the expression of that life. The evolution of the theology of sin is paralleled by a development in the theology of repentance which, through the doctrine of redemption, emerges in a new light. Our Lord made suffering and death into a means of redemption; we make them an expression of repentance.—E. J. K.

258. A. JONES, "God's Choice: Its Nature and Consequences," *Scripture* 13 (22, '61) 35-43.

Israel was chosen because God willed to choose her. Hence it is not helpful to ask why God chose Israel in the sense of why it was Israel that He chose. Nevertheless, His choice is not capricious precisely because the opposite of choice, i.e., rejection, is always earned in some way by man. It is useful, however, to ask the question: What function did God have in mind for Israel when He chose her? In answering this question we discover the reason for our election. The purpose of God's choice of Israel is the glory, that is to say the public proclamation, of God's name (God's person) and this is consistent throughout the OT and the NT. The progressive comprehension of divine choice, characterized by a growing concern for individual election (as opposed to national) and a growing awareness of individual responsibility, may be represented by the letter X. The narrowing of the top half symbolizes the movement from the promise, that through the seed of woman the Fall would be reversed, down through the history of the chosen nation to the final Remnant of Israel. The lower half of the letter X represents the widening of the choice: to the Twelve Apostles, to the Jews of Pentecost and after, then to the millions of Gentiles and finally to Israel itself. Christ is the point of intersection. From His time onward many, heeding His call to all men, will come of their own free will to share His sufferings and to make up what is lacking in them, not because they are defective but because the Chosen Remnant must ultimately be identified in many.—E. J. K.

259. F. C. KOSER, "A Transmissão do Pecado Original e a Origem da Espécie Humana," *RevEclBras* 21 (1, '61) 39-50.

A discussion of recent Catholic studies on original sin and its relation to Adam.

260. L. LEGRAND, "The Prophetical Meaning of Celibacy," *Scripture* 12 (20, '60) 97-105; 13 (21, '61) 12-20.

According to biblical evidence celibacy has a negative and positive aspect. The negative aspect is expressed in Jer 16:1-4 and 1 Cor 7:26-31 where the celibate life is an enacted prophecy, a foreboding of an end. The celibacy of Jeremiah was an enacted lamentation of the end of the Old Covenant. In St. Paul it is a proclamation of the end of the old world and the coming of the day of the Lord, the death of Christ, and through His death it looks to the apocalyptic consummation. The positive aspect of celibacy as a typical state in the new life granted by the power of the Spirit is not expressed in Jeremiah's prophetic teaching. But this doctrine is expounded in Mt 19:10-12, the one pericope in which Christ explained how He understood virginity. The third category of eunuchs refers to Jesus' own case. He observes virginity "in view of the Kingdom of Heaven." But what is the relation between virginity and God's kingdom? Virginity is a sign of the kingdom, where sign is not a pure symbol but "the reality itself in its initial manifestation." It shows forth the new life of the Spirit, initiated by the Resurrection of Christ, to be fulfilled at the parousia. The negative and positive aspects of virginity are best embodied in the Lukan account of the virgin birth of Christ.—E. J. K.

261. A. LOUF, "Caper emissarius ut typus Redemptoris apud Patres," *Verb Dom* 38 (5-6, '60) 262-277.

The view that the scapegoat sent into the desert laden with the sins of Israel on the Day of Atonement (Lev 16) is a type of Christ taking away the sins of the world on the Cross was unknown to Catholic tradition before Trent. Introduced by the Reformers, it was accepted by Estius and à Lapide, and has now become a common opinion among Catholics. But the Fathers interpreted the scapegoat quite differently. (1) Justin and Tertullian see the two goats of the Day of Atonement as types of Christ's two comings, the first in humility and the second in glory. (2) Origen suggests four typologies, e.g., Christ is the goat offered in sacrifice, Barabbas the goat that was released. (3) Cyril of Alexandria makes the two goats represent the divine and human natures in Christ.—J. F. Bl.

262. G. C. LUCK, "Christian Ethics," *BibSac* 118 (471, '61) 228-238.

The subject is treated under the following headings: definition; method by which Christian character is produced; relation of ethics to salvation; relation of Christian ethics to the Mosaic Law; threefold duty of the Christian; general principles of conduct under grace; miscellaneous duties.

263. S. LYONNET, "De munere sacrificali sanguinis," *VerbDom* 39 (1, '61) 18-38.

In the OT, expiation is usually effected through a rite employing blood. There are three sacrifices in which blood has special significance. (1) In the

sacrifice of the paschal lamb the blood marks off those to be saved from the Egyptian bondage, which is symbolic of the bondage of sin. (2) In the covenant sacrifice it unites the covenanting parties into one kinship. (3) In the sacrifice of expiation on the Day of Atonement it purifies the propitiatory (*hilastērion*) from the defilement of sin, and so brings back the divine presence to rest between the cherubim. (When Lev 17:11 explains that the blood purifies because the life is in it, the reference is to the life of the *animal*; there is no suggestion that the blood of the animal is substituted for the life of the sinful man.) The effect of the sprinkling of blood in all three cases is to purify and consecrate. Hence the blood of Christ can fulfill all three types at once.

An appendix on the scapegoat (pp. 35-38) shows that the ritual of the Day of Atonement gives no reason for supposing that in Jewish sacrifices the blood of the victim was thought to be shed as a substitute for the sinner's blood.—J. F. Bl.

264. S. LYONNET, "De notione expiationis," *VerbDom* 37 (6, '59) 336-352; 38 (2, '60) 65-75; (5-6, '60) 241-261.

The verb *hilaskesthai*, "to expiate," is used in pagan Greek religions in the sense of placating an angry god. The LXX never uses it in this way, but employs it to signify the removal of sin (which of course has as its effect the cessation of God's anger). Similarly the Hebrew *kipper*, which stands behind most uses of *hilaskesthai* in the LXX, refers to the cleansing of sin by God, or, in its liturgical uses, to the purifying of persons and places and the removing of sin.

The Hebrew *kipper* is not used with God as its object; but three times the LXX uses *hilaskesthai* with God as object: Mal 1:9; Zech 7:2; 8:22 (for *hillâ panîm*). However, in these texts there is no reference to sacrifice; God is placated by prayer which disposes man to receive forgiveness (hence Vetus Latina renders *hilaskesthai* by *deprecari* or *exorare*). Thus in biblical usage expiation may be defined as an activity of God or of a priest with a view to the removal of sin.

In the NT *hilaskesthai* and its cognates occur four times: (a) In Heb 2:17 the verb is used as in the LXX with sins as its object; Christ removes sins by His intercession (cf. Heb 5:7-9). (b) In 1 Jn 2:2 Christ is said to be *hilasmos* for our sins in that He secures their forgiveness through His intercession in heaven. (c) In 1 Jn 4:10 God is said to have been moved by love to send His Son as a *hilasmos* for our sins, i.e., to secure their remission through His Passion and Resurrection. (d) In Rom 3:25, when Christ is described as *hilastērion*, Paul is referring to the ritual of the Day of Atonement (*kippurîm*), when the high priest sprinkled the blood of the victim on the golden cover of the ark of the covenant. This cover (*kappōreth*, *hilastērion*) was the throne of God and the place whence He condones the sins of His people. Hence in Rom 3:25 Paul sees Christ as the antitype of the golden propitiatory.—J. F. Bl.

265. E. L. MASCALL, "The Eucharistic Sacrifice," *Church Quart Rev* 162 (343, '61) 188-199; (344, '61) 279-293.

From the viewpoint of an Anglo-Catholic, there is a striking *rapprochement* within a select group of modern Catholic and Protestant theologians on the subject of the Eucharistic sacrifice. On the Catholic side, M. de la Taille, A. Vonier, E. Masure and C. Journet clearly discard any idea that the Mass *repeats* the sacrifice of Christ. Each Mass is not a new sacrifice, but a new sacramental presentation of the unique redemptive sacrifice.

Among Protestants, J. D. Benoit and F. J. Leenhardt see the Eucharist as more than a mere memorial of Christ. Leenhardt grounds his position on the paschal nature of the Last Supper and on the Pauline sense of *anamnēsis* as restoration and actualization of a past situation or event. M. Thurian posits one oblation of Christ with three aspects: a unique historical act, an eternal intercession and a liturgical presentation, with the last including all the members of Christ's body, the Church. The Lutheran G. Aulén speaks more forthrightly about the real presence of Christ in the Eucharist, and he finds that sacrifice is inseparably connected with the real presence.

Further agreement is needed in the recognition that in the Eucharist the whole Christ, Head and members, offers the whole Christ. This will overcome the antithesis of medieval realist, and reformed symbolic, thinking on the Eucharist. Emphasis on the whole Christ will help to unify the different aspects of this sacrament: commemoration of Christ, praise and thanks of the Church, and offering of the members. Further discussion between Catholics and Protestants must broach the more formidable question of the Eucharistic presence of Christ, but perhaps now the question can be discussed more fruitfully in view of the growing agreement concerning the Eucharist as Christ's sacrifice.—W. J. W.

266. W. NICHOLLS, "The Church and the Historical Jesus," *Scot Journ Theol* 14 (1, '61) 15-33.

"The central purpose of this paper is to ask how the present action of Christ in building up His Body in the world has been prepared for by His own actions in history in founding His Church with a structure of unity and continuity."

267. A. C. PIEPKORN, "Three Words in Our Worship: Devotional Reflections," *Conc Theol Mon* 32 (7, '61) 389-402.

The three words are hosanna, alleluia and amen, and the devotional reflections are based upon the biblical usage of these terms.

268. B. RAMAZZOTTI, "L'Autore della libertà cristiana," *Rivist Bib* 8 (4, '60) 289-303; 9 (1, '61) 1-18.

Christ is the liberator of man (Isa 9:1, 3; 49:6; Jer 31:34; Jn 8:36; Jas 1:25; 2:12; Gal 5:1; Rom 8:2; Eph 1:3-14). This liberation is expressed

through the images of acquisition (or buying) and redemption. Both figures contain the fundamental idea of one's passing from one master to another; through the redemptive work of Christ man passed from the bondage of sin and Satan to the service of God (1 Cor 6:20; Apoc 5:9; 1 Pt 2:9). Through the Incarnation man became one with Christ; this solidarity with Him rendered man able to participate in the life, death and Resurrection of Christ (Gal 4:4; 1 Cor 15:22; 2 Cor 8:9; Hebr 2:14). The redemptive acts of Christ are His death and Resurrection. Death was the means whereby Jesus merited our own justification (1 Cor 2:2; 2 Cor 2:10; 1 Pt 3:18; 2:21-25). Blood, in which there is life, plays a very important part in the theology of redemption both in the OT and the NT (Exod 24:3-8; Lev 16:13-17); by shedding His Blood Christ redeemed man (Mk 14:24; Mt 26:28; 1 Cor 11:25); this was precisely the onerous gesture in the whole plan. The radical cause of redemption is the love of God (Gal 2:20; Eph 5:2; Jn 3:16; 1 Jn 3:16; 4:9). His death manifests God's love towards us and incites us to endure sufferings. [*To be continued*—C. S.

269. B. RIBES, "Baptême et vie spirituelle," *Christus* 8 (30, '61) 150-163.

The spiritual life resides in a personal discovery, under the Holy Spirit's inspiration, of our baptismal life. At baptism we began a Trinitarian relation. Living by the life of Christ, we are already destined to glory (Rom 8:11). This is the free gift of baptism which we are to discover progressively by growing in the Spirit (Rom 8:9). To grow, then, we must freely consent to live the life of Christ by our response to this attraction evoked by the baptismal character. An interior calling, this exigency of the Spirit is our vocation. Spiritual progress is conformity to Christ, without loss of one's individuality, through a triple conversion: of our body, through mortification (1 Cor 6:13); of our intellect, through study; of our will, through prayer and apostolic activity. The spiritual life, growing out of the baptismal gift, partakes of the double mystery of the Incarnation and the redemption. —J. M. A.

270. P. RICOEUR, "Le 'Péché Originel': étude de signification," *ÉglThéol* 23 (70, '60) 11-30.

My purpose is to break down the concept "original sin" in order to show that that concept, false in itself, is a rational symbol of the reality we acknowledge in the confession of sin, a reality based on the experience of Israel and the Church. Against the Gnostics Augustine would insist on man's role in the commission of sin; against the Pelagians he would recognize in sin something which surpassed the individual sinner—and would thus renew a line of reasoning dear to the Manichaeans. But, however correct Pelagius may have been in his antimythological thinking, it is Augustine who is always profoundly on the side of truth in employing that Adamic mythology to transmit something essential which Pelagius never understood.

The extraordinary symbolic power of the myth of original sin consists

(1) in its crystallizing in an archetypal man all the inexpressible depths of sin that the believer experiences in an intuitive way as being part of universal human experience. (2) The Adamic myth reveals the truth that each of us does not begin sin but finds it already present within, outside and before him. That myth incorporates three traits which the penitent man has always recognized in sin: its antecedent reality prior to all consciousness on his part; a communal and not merely individual responsibility for it; its power, before which man is basically impotent, holding him captive and enveloping each individual fault. This is the heritage from Adam elaborated by the speculation beginning with Paul and continuing to Augustine. The latter's effort to conceptualize it led to falsity and absurdity but that same effort permitted the myth to manifest the profundity of its revelatory power.—E. R. C.

271. J. ROBINSON, "The Relation of Baptism to Confirmation," *Church Quart Rev* 162 (343, '61) 144-149.

What makes a man or woman a Christian? Upon first reading, the NT (Mt 28:19 and the early chapters of Acts) seems to indicate baptism as the required rite for membership in the Christian community. The specific meaning of baptism, however, is obscure, thereby requiring a more complete understanding derived from the Greek *baptisma*. Prescinding from philological and current meanings, baptism emerges as a new word for a new thing, incorporation into Christ. Apostolic tradition seems to point to baptism as a Christian initiation rite including immersion in water and the laying on of hands. In the Baptism of Jesus, the descent of the Spirit is the equivalent of the divine imposition of hands.

Thus the NT evidence points to Church membership brought about by water-baptism into faith in the Messiahship of Christ, together with the imposition of hands signifying the acceptance by God. They form complementary parts of the one whole action, both incorporation into Christ and a strengthening to live out one's life more completely in the kingdom of the Messiah.—L. J. B.

272. E. C. RUST, "Interpreting the Resurrection," *JournBibRel* 29 (1, '61) 25-34.

In approaching an understanding of the Resurrection it is imperative to note that, unlike the Greeks, the Hebrews regarded man as a psychosomatic whole rather than as an embodied soul. Nor did they see death as natural to man for it enters creation only because of sin. The public element in the NT evidence for the Resurrection faith is the fact of the empty tomb; the private element is the appearance to the apostles. If we refuse to interpret the Resurrection in terms of some purely pneumatic survival or to explain it in the light of evidence supplied by psychical research, we must, without being crudely material, hold to a historical, bodily and even a physical resurrection.

Such is the significance of God's redeeming act in the miracle of the Resurrection that it can be regarded in terms of two preceding mighty acts, the

Exodus and the Creation. As the key to all history the Resurrection is unique for it is the divine redemptive act which defeats sin and death, the eschatological event clarifying the meaning of history and dealing decisively with all the problems of existence. In Christ one man has stayed the inexorable march of decay and corruption. To be committed to Him in faith is to be incorporated in His new humanity, His Body, the Church. Finally, the Christian must not seek to deny the world for Christ's Resurrection binds us to the redemption of the cosmos.—E. R. C.

273. E. SCHILLEBEECKX, "Ascension and Pentecost," *Worship* 35 (6, '61) 336-363.

Except in the Lukan account, the NT portrayal of the Ascension strongly suggests that it is "an event which, though distinct from the resurrection, took place on Easter day itself." Luke's "forty days" may denote a typological period of formation prior to the final "ascension" that marked the end of Christ's visible and immediate role in His Church, while "the actually essential mystery of the ascension lies in the glorification of the man Jesus with the Father." This twofold sense of the Ascension implies a twofold view of the Pentecost event: (a) the "*Johannine pentecost motif*," as an Easter event, is clearly manifested in the first sending of the Holy Spirit in Jn 20:21-22; (b) the "*Lucan pentecost motif*" (Acts 2:1-14), developed in the context of the harvest theme of the Jewish Pentecost, reflects Luke's concern with the fulfillment of Christ's promise of the Holy Spirit in the establishment of the universal Church. This motif has prevailed in the liturgy of the Church.

The author outlines the history of the liturgical feasts of Ascension and Pentecost, and epitomizes the dogmatic content of these mysteries. The Ascension is (1) "the investiture of Christ risen from the dead as universal Lord and King," (2) marking His transition from humiliation to glorification, and (3) the termination of His earthly mission as a prelude to the sending of the Spirit. "*Pentecost* is the eternally continuing actuation or application of this mystery [of the Incarnation] in and through the Holy Spirit who now realizes and perfects *in us* that which was consummated in Christ." The objective stature of these two mysteries is developed in the light of the themes evidenced in Jn 16:28, Col 3:1 and Jn 15:26, and conclusions are drawn showing the significance which they have for us personally—they are "the foundation of our hope. Everything of humanity which we possess, Christ took with Him to the Father: through Christ's glorification humanity is taken up for good into the life of God."—C. H. P.

274. H. SCHLIER, "Die Einheit der Kirche nach dem Neuen Testament," *Catholica* 14 (3, '60) 161-177.

The NT amply demonstrates that the question of the unity of the Church was a burning one from the beginning. The Church is one or it is nothing. (1) The foundation of the unity is the unity of God. It is won for the Church

in the death, Resurrection and glorification of Jesus Christ. It is kept in being by the presence of the Spirit. (2) The means for the growth of this unity are the unifying word of God, the unifying sacraments, especially baptism and the Eucharist, the apostolic office which protects and preserves the unity, and the charisms which nourish and enliven the union. (3) Through these means the Church is constituted the one people of God, the one body of Christ which is the new humanity formed of Jews and pagans. (4) This unity must be preserved by Christians through faith, hope and charity and also through humility. Thus the NT presents the unity of the Church first as something given, secondly as something present, thirdly as a concrete, historical, societal reality, fourthly as a reality which must be continually preserved by individual Christians.—W. A. B.

275. E. SCHLINK, "Gesetz und Evangelium als kontroverstheologisches Problem," *KerDogma* 7 (1, '61) 1-35.

In the discussion of law and gospel one must distinguish between OT Law and NT gospel, between OT promises and OT commands, between NT gospel and NT *paraklēsis*, between OT promise and NT fulfillment, between OT command ("Do this and you shall live.") and NT command ("Because you have received this new life, you must act according to it."). Law and gospel are both manifestations of the saving love of the triune God, and they are united not only in the cross of Christ but also in each of us in the transition from the state of sinner under the law to the state of believer under the gospel. Law and gospel are distinguished, however, because they are two words of God, the one pointing to God's judgment of sin, the other pointing to His acquittal of the sinner, in Christ. By the law God demands that we offer ourselves to Him; by the gospel He offers Himself to us in Christ. Therefore, the gospel, not the law, is God's proper word. But the Church must proclaim both until the day of judgment when the two will be separated in the judgment pronounced on some and the acquittal accorded to others.

This distinction is important for Christianity as a whole even if the Lutheran Church is the only one that sees it as the decisive theme of theology. Surprisingly the Council of Trent did not take up this subject in explicit terms despite the large role the theme of law and gospel played in Augustine and Thomas. Still, for a real dialogue one must understand the different dogmatic viewpoints at work. The theology of the Reformers retained Paul's paradoxical proclamation of eschatological acquittal and judgment according to works, while Trent tried to reconcile them. The Reformers' viewpoint is personalistic, concentrating on the saving action of God, while Trent's is descriptive, concentrating on the state of the justified man.—W. C. L.

276. P. SEETHALER, "Die Taube als Bild des Heiligen Geistes," *ErbeAuf* 37 (3, '61) 183-194.

The dove is a fitting symbol to represent the nature, the work and the effects of the Holy Ghost.

277. E. SITARZ, "Zarys biblijnej doktryny o malzenstwie (Lineamenta doctrinae de matrimonio in S. Scriptura)," *RuchBibLit* 14 (1-2, '61) 23-31.

The pertinent OT passages, the Gospel texts and finally Paul's teaching on marriage are presented with special attention to the unity, sanctity and indissolubility of matrimony. At the end is a brief sketch of the mutual rights and duties of husband and wife.—S. S.

278. L. STACHOWIAK, "Refleksje nad biblijnym pojeciem pokory (Biblica humilitatis notio consideratur)," *RuchBibLit* 13 (3-4, '60) 199-216.

After giving a brief consideration of the notion of humility in Socrates and Plato, the author examines the meaning of the concepts 'ani, 'anaw, 'ebijon and dal in the OT. These terms indicated material poverty as well as the lowliness of this state of life in both a spiritual and ethical sense. The terms have various nuances in the OT, but nowhere does the virtue of humility appear in our Christian sense of the word.

In the Gospels, humility is directly connected with poverty—e.g., "poor in spirit," and Christ "meek and humble of heart." It is, in the Gospel sense, a voluntary acceptance of the yoke of Christ, the expression of man's relationship to his neighbor, a criterion of union with Christ. Paul, in Phil 2, showing Christ Himself as an example of humility, states that the Incarnation is the first degree of humility in the ontological order; then follows Christ's foregoing the privileges of the God-man that He might become the servant of God and of men. Humility, in its final stage, is the "emptying" of Christ through death on the cross. The Philippians are urged to exercise humility in the practical order in accord with Christ's example. In the other Epistles Paul reminds the faithful to practice humility and abnegation for Christ's sake, and in Col 2:18-23 he disapproves false humility. These passages clearly show that humility is a specifically Christian virtue, foreign not only to the pagan philosophers but also to the OT.—S.S.

279. M. VAN DEN BOGAERT, "The Scriptural Foundation of the Theology of the Sacred Heart," *ClerMon* 25 (4, '61) 121-134; (5, '61) 169-175.

The object of devotion to the Sacred Heart according to the encyclical *Haurietis aquas* (1956) is the redemptive love of Christ symbolized by His physical heart. Scripture never speaks of the physical heart as a symbol of love. Yet it provides us with a wealth of texts and biblical themes that can form the scriptural foundation of the theology of the Sacred Heart. Isa 12:3, the opening text of *Haurietis aquas*, summarizes the theme of the encyclical and foreshadows the promise of living water made by Jesus at the feast of Tabernacles. This promise in its turn can be considered as a preparation for the flow of water and blood from Christ's pierced side. Hence Jn 7:37-38 and 19:32-33 are the focal points around which we can weave other related texts and biblical themes.

The promise of living water recalls the theme of living water in Exod

17:1-2, of the water in Eden and of the living water mentioned in the history of the patriarchs. The theme of living water has been elaborated by various prophets in connection with the Messianic gifts. Given to us in Christ, these gifts flow from His heart, for *koilia* well represents our idea of heart. The inner dispositions of the heart we find aptly expressed in Pss 39; 21; 68. The theme of the Spirit is also connected with Jn 7:37-38 and is a gift of Christ's heart.

The second text, Jn 19:32-33, gives us the theme of the Lamb of God in Apoc 5:6-7, the theme of the pierced one of Zech 12:8—13:1. The water from the side of Christ symbolizes the Messianic gifts, and the blood symbolizes the Lamb of God; thus both symbols are worked out in the Gospel and in the Apocalypse.—R. B.

280. J. L. WITTE, "Die Katholizität der Kirche. Eine neue Interpretation nach alter Tradition," *Gregorianum* 42 (2, '61) 193-241.

The possibilities of a more dogmatic, less apologetic approach to the note of catholicity are explored with the emphasis on its definitive eschatological character. (1) The dogmatic sense of catholicity as an essential note of the Church can only be understood in relation to Christ, whose glorified humanity is the mediator of salvation for all men. An analysis of the concept *plērōma* in Col 1:19-24 and 2:9-10 shows that it refers to the fullness of grace in Christ dynamically stretched out to the Church, to all men and to the cosmos. In Eph 1:23 Paul equates the Church as the Body of Christ with the communicated *plērōma* of Christ directed through the Church to all mankind and to the cosmos. (2) This communicated fullness in the Church has a definitive eschatological character. Just as the definitive recapitulation of all things in Christ has taken place and yet is not fully realized in the individuals in the world until the parousia, so too the communicated *plērōma* in the Church, one of whose aspects is catholicity, is definitive, yet must grow to the fullness of Christ in the parousia.

(3) This brings us to the third aspect of the catholicity of the Church, its imperfection here on earth. Although the fullness of Christ's grace communicated to the Church means that mankind and the cosmos are already inchoatively recapitulated in Christ, still as long as the parousia is in the future, the Church has not fully realized its objective. The grace of Christ which those outside the Church receive comes through her, but as long as there are separated brethren and infidels, the task of the Church is not yet fulfilled. This Church is not a purely spiritual union of the faithful, but has a visible hierarchical structure in the world. Just as the "pneumatically" glorified humanity of Christ will exist forever united to the Word, so too the visible structure of the Church will somehow continue in its glorified state after the parousia. The imperfection of the Church on earth comes not from her visible aspects, but from the fact that until the parousia she is not fully "pneumatic," but must constantly strive to become so under the guidance of the Spirit.—W. A. B.

Apostolic Succession

281. P. BONNARD, "Le Nouveau Testament connaît-il la transmission d'une fonction apostolique?" *VerbCaro* 15 (58, '61) 132-137.

Saint Paul is the main source for the answer to this question of the transmission of the apostolic function. (1) At the origin of ecclesial development (cf. 1 Cor 3) there is question of a man considered not in his individual and transmissible authority but as the first authorized preacher of Christ. (2) In the Pastoral Epistles the Church is assured of her continuity with the primitive apostolic kerygma. Yet there is no transmission of apostolic authority but only the institution, for the apostolate and the Church, of a new ministry: the presbyterate and the episcopacy. (3) It is the Lord who confers authority on the apostles, who in turn confer it on the churches. But neither the relation to a universal apostolic deposit, nor universal ecclesiastical recognition, when it does exist, confers upon a pastor the privilege of infallibility. The Church must rely on God's fidelity, not on her own.—E. F.

282. J. COLSON, "La succession apostolique au niveau du premier siècle. Problème historique," *VerbCaro* 15 (58, '61) 138-172.

As Jesus is the witness and plenipotentiary of the Father, the apostles are in their turn the agents of the power of Jesus (Jn 20:21). They are the witnesses of Christ Jesus, of His death and Resurrection. The status of the apostles, linked with the fact of "having seen" the Lord, was in a certain sense untransmissible. But the apostles did institute little by little a succession to the apostolic duty of preserving the Church, protecting the deposit of faith. (1) The election of Matthias. At the beginning of the Church the perspective is strictly eschatological: to complete the apostolic college, the Twelve, in the midst of the eschatological Israel. (2) The apostle Paul. Because he has seen the Lord and received the Holy Spirit, Paul is an apostle. By calling Paul, the Lord obliged the apostles to admit an extension of the apostolic college to embrace an eschatological Israel including all nations. This extension applies also to the seventy-two disciples of whom Luke speaks. (3) Apostles through human mediation. In the earlier period the apostles believed the parousia near and about to come in their lifetime. This is why they chose "auxiliary apostles," presbyters and bishops, to aid them in increasing the number of believers. In a later period, convinced that they would all die before the parousia, the apostles sought to assure a succession, not only for the presbyters and the bishops but also for themselves. The task of founding the Church belongs to the apostles alone; to their successors belongs the duty of conserving the deposit of the apostles' message. Their successors determine and interpret what is authentic or spurious in the apostolic tradition.—E. F.

283. A. BENOIT, "L'apostolicité au second siècle," *VerbCaro* 15 (58, '61) 173-184.

After the death of the apostles the Church lived according to the apostolic tradition, i.e., the deposit entrusted to it by the apostles. Yet the Church did not as yet feel the need to demonstrate the authenticity of this tradition. However, with the passage of time and the birth of heresies within the Christian communities, the Church of the second century felt drawn to delimit the four apostolic sources. (1) The apostolic Scriptures. The characteristic feature of the second century was the formation of the NT canon. The NT, by its apostolic origin, shared the authority of the apostles. The written apostolic tradition is the norm and the limit of all tradition. (2) Apostolic tradition (unwritten). Oral apostolic tradition is important because it is the evaluating principle of Scripture. The Gnostics had rejected the authority of Scripture in the name of tradition. Saint Irenaeus and others invoked this same tradition to defend the value of Scripture. (3) Apostolic succession. Tradition is insured by an uninterrupted line of bishops from the time of the Apostles. The argument from apostolic succession is the guarantee of doctrinal orthodoxy in the teaching of the individual churches. The bishops faithful to this succession preserve the charism of doctrinal truth. (4) The apostolic Creed. The note of apostolicity tends to include the formulas of faith. The creed formulas which express the faith of the apostles condense apostolic teaching.—E. F.

284. G. MARTELET, "Eléments transmissibles et intransmissibles de la succession apostolique. Le point de vue catholique," *VerbCaro* 15 (58, '61) 185-198.

Apostolic succession is an essential part of the Christian mystery. At their very points of departure Catholics and Protestants differ in the concept of apostolicity. This difference derives from the respective importance given to the transmissible and untransmissible elements of apostolicity. For the Protestant, what the apostle transmits is Scripture; for the Catholic, what is transmissible is less Scripture than the apostolic ministry as such. There is danger of seeing these two positions as irreconcilable, when in fact they are complementary. The Church cannot be apostolic without Scripture, nor can Scripture be apostolic without the Church. (1) True apostolicity implies, beyond the unrepeatable aspect of the extraordinary event of salvation (on which the Protestants insist) the continuing reality of its signal result (insisted upon by the Catholic position). (2) The dominant concern of the apostles was to assure the transmission of the word in the world. The apostolic word, the preached word, became the written word. The Scripture is inspired, but apostolic. (3) Protestants refuse to apply "apostolic" to every authority within the Church. But the mission of the apostles is a work of education towards progressive growth in Christ. This mission must be continued by the Church. Faithful preservation of the Church implies legitimate connection with the apostolic foundation. The Church remains apostolic, not despite the

succession but because of it, through it and in it. (4) The apostolicity of the Church is not reducible to Scripture alone, for even when Scripture speaks of itself, it does not exclude all authority other than its own, provided this authority be of legitimate apostolic origin. Recognition of the authority of the successors of the apostles does not depreciate the value of Scripture.—E. F.

285. E. HAIBLE, "Die Vergegenwärtigung des Apostelkollegiums. Eine Bemerkung zum Selbstverständnis und zur Aufgabe des Konzils," *Zeit KathTheol* 83 (1, '61) 80-87.

The function of the forthcoming council is said to be to define the dogmatic position of the episcopal office and thus to contribute to the understanding of the nature of the council. The apostles were custodians of the revelation which was completed with the death of the last apostle. This revelation includes not only the words of Jesus Himself, but also the apostles' words concerning Jesus, His life and work, to which they bear testimony and which they interpret as salvation events. As personal witnesses foreordained by God (Acts 10:41) they are called to be ministers of the word (Lk 1:2) and given a commission by Christ. As successors of the apostles the bishops represent the college of the Twelve, and together with the Pope they share in the authoritative teaching of the Church. As the Pope in his own person is the successor of Peter, so the bishops, as a body, are the successors of the Twelve.—J. A. S.

286. A. RASK, "Le ministère néo-testamentaire et l'exégèse suédoise," *Istina* 7 (2, '60) 205-232.

In recent years there have been significant Swedish contributions to the study of the primitive Church and its ministry. O. Linton has analyzed the emergence of two divergent tendencies in the early Church. Describing them as separatist-eschatological and cultic-monarchical, he has shown how the latter gained supremacy even in the primitive Church. H. Riesenfeld concurs with Linton's ideas on the hierarchical ministry and greatly emphasizes its Christological aspect. Christ gave the apostles His own mission, i.e., to serve, and He effectively acts through them. Riesenfeld traces the gradual development from a charismatic to an institutional ministry, maintaining that all authority was there from the beginning in the person of Christ and was later only delegated and subdelegated. Ordained ministers were as much a part of the Church as the Messiah was inseparable from the people of God. H. Fagerberg takes up in detail the problem of the continuity of ministry from apostolic to 2nd- and 3rd-century Christianity. His conclusions, based on the *Didache*, Ignatius, Irenaeus, and Hippolytus, are that the fully developed episcopate is a fusion of the more liturgical and pastoral functions of the apostles and the more doctrinal power of the NT episcopacy. A real continuity of the episcopacy was necessary to safeguard the unity of the Church and the purity of her doctrine.—R. P. B.

287. E. SCHLINK, "Die apostolische Sukzession," *KerDogma* 7 (2, '61) 79-114.

The Church and her offices belong together in apostolic succession. Charisms in variety are of the essence of the Church of all places and times. Besides the general call into the Church by baptism, there is a call to special service. The apostles alone were called by the risen Lord, while all later officers are called through the mediation of men. An office in the Church may be defined as a charismatic service which is based on a special mission within the variety of the charisms given to the Church. It is the function of the shepherd to lead the worshiping congregation and to furnish convincing testimony to the world. Although each local congregation is the Body of Christ, it is also in fellowship with the other churches. Therefore the shepherd is also responsible for the whole fellowship on earth. Offices may be further differentiated according to functions or time limits.

In order to explain the apostolic succession of the shepherds it is necessary also to deal with the office of the apostles. They were witnesses of the Resurrection and were sent out by the risen Lord. Apostles and shepherds stand in the place of Christ as the builders of the Church of all times; they stand with the other members of the Church under the Lord, and they serve in fellowship with them. Apostolic succession consists in faith in the apostolic message and obedience to apostolic exhortations, in witnessing to the apostolic gospel, in converting the world, in preserving fellowship with all Christians. The rule for entering the office of shepherd should be the call by other shepherds in co-operation with the whole Church, although other ways are possible. The laying on of hands is not a condition for, but a sign of, the apostolic succession.—W. C. L.

Eschatology

288. R. E. BROWN, "The Pater Noster as an Eschatological Prayer," *Theol Stud* 22 (2, '61) 175-208.

In the early Church the Pater Noster was understood as referring specifically to the final times and not to daily circumstances. This prayer was imbued with a special and new significance drawing on a belief in Jesus as the way to God, and as introducing a new and final dispensation.

An analysis of each of the six petitions from an eschatological viewpoint shows how this sense rightly binds together the petitions into one picture. The primitive community, anxiously expecting the Second Coming, prays for the establishment of God's kingdom to the glory of His name, thus fulfilling His eternal plan. The community seeks to break bread with Christ and be forgiven its sins, while at the same time asking to be delivered from the inevitable struggle with Satan. To revive, then, some of the original eschatological yearning would not be inappropriate for our own time.—W. F. D.

289. G. W. BUCHANAN, "Eschatology and the 'End of Days'," *JournNear EastStud* 20 (3, '61) 188-193.

"*Conclusions.*—There is no passage in the OT or NT where *bě'ăḥărît hayyāmîm* or its Greek equivalents cannot be read accurately without an eschatological translation, and in some instances an eschatological interpretation would contradict the context which clearly indicates not an end but a continuation. The LXX translators employ *eschatos* to translate *'hryt* whether it is a part of the expression *bě'ăḥărît hayyāmîm* or not. Contexts and variant translations have shown that *bě'ăḥărît hayyāmîm* has the same meaning as *'hryt kn*, *'hry dnh*, *'hr*, and *meta tauta*—all of which mean "afterward" or 'after this.' Since eschatology deals with a future expectation, any expression for the future might be expected in an eschatological context without implying that the expression itself is eschatological. The judgment concerning which of the passages discussed are eschatological will vary according to the definition of eschatology. In view of the evidence given, it seems linguistically sound and theologically judicious to translate the expression *bě'ăḥărît hayyāmîm* in the OT and its Greek equivalents in the NT with only a temporal meaning. Then the theological content may be judged from the context in which each expression occurs, without being prejudged by the term itself."

290. L.-M. DEWAILLY, "Le temps et la fin du temps selon saint Paul," *Mais Dieu* 65 ('61) 133-143.

It is probable that at first Paul hoped for an early return of the Lord, but that later on he felt that his own death would take place before the parousia. More important than the date of the Second Coming is the warning of its suddenness which urges us to be vigilant. By reason of the decisive action of Christ, the "last days" have already arrived. He has sent us the Spirit of sanctification who dwells in His faithful as the beginning of salvation and as the foretaste of glory. The Church is therefore eschatological from its birth, but it is a Church in growth. The individual Christian, by the gift of the Spirit, lives on the past, in the present and for the future. The liturgy, especially the celebration of the Eucharist, is a commemoration, a communion and a promise.—E. J. M.

291. R. DUNKERLEY, "Unrealized Eschatology," *LondQuartHolRev* 30 (1, '61) 51-54.

"That Jesus hoped for a response to His Message of the Kingdom which was not given and that He felt a sense of frustration and disappointment because something in the will of God was not happening is an aspect of truth which has not been worthily discussed by modern scholars." Without repeating the arguments adduced by C. J. Cadoux in *The Historic Mission of Jesus* (1941) and by the present author in his *The Hope of Jesus* (1953), we may ask: is there not deeply embedded in the "Lament" passages of the Gospels an "eschatology of bliss refused" which is both the counterpart to the dooms

Jesus pronounced and the parallel to the OT prophets' picture of blessedness on earth?—E. R. C.

292. G. HAUFE, "Entrückung und eschatologische Funktion im Spätjudentum," *ZeitRelGeist* 13 (2, '61) 105-113.

Too little attention has been paid to a genuine law of thought in late Judaism prior to the NT: the correlation between "vanishing from the earth" and a later eschatological function. The prototype of such a disappearance is Enoch (Gen 5:24). The disappearance of Elijah in 4 Kgs 2:11 is taken as the basis of a long tradition regarding his reappearance and activity in the cosmic re-establishment. In Jewish and Christian exegesis Enoch and Elijah are frequently coupled because of their "wisdom" and because they were looked on as forerunners of the parousia of the Messiah. Moses replaces Enoch in some traditions of Apoc 11:3 and also in the Transfiguration (Mk 9:4 f. and par.). To this corresponds a statement of Josephus (*Antiquities* 4, 326) and an interpretation of Deut 34:5 which would have Moses vanish in a cloud instead of dying (*Sifre* on Deut, § 357). Esdras (4 *Esdras* 14:9) and Baruch (13:3; 76:12) both disappear and are assigned roles on the day of judgment. Besides these historical figures appear the Messianic priests of chapters eight and ten of the *Testament of Levi*; cf. Jn 1:21; 6:14; 7:40; 1 Mac 4:44; 9:27; 14:41. Only Mt 16:14 (by twisting 2 Mac 15:12-16) ascribes an eschatological function to Jeremiah who lacks the "disappearance qualification." The conclusion follows that since Jesus foresaw Himself as the judge to come He knew He had to disappear alive from earth. E. Lohmeyer (*Das Evangelium des Markus* [1957] 165) rightly claims that the Passion predictions of Lk 17:25 primitively do *not* include *death* (or Resurrection) and that the cry on the cross (Mk 15:34) expresses Jesus' despair at the miscarriage of God's plan.—R. N.

293. H. J. MULDER JZN., "Messianisme en het ontstaan van Christendom" [Messianism and the Origin of Christianity], *VoxTheol* 31 (3, '61) 82-91.

The explanation which the school of "consistent eschatology," especially M. Werner, has given of the origin and rise of Christianity remains on the whole valid. Recent sociological studies on apocalyptic movements within and without the pale of Christianity seem to corroborate Werner's theory which is further illustrated by modern findings of the history of religions. J. A. T. Robinson's critique of "consistent eschatology" is useful because it exposes some defects of the system; but it does not weaken the theory as a whole.—P. L. A.

294. A. NOCENT, "Attente chrétienne," *Mais Dieu* 65 ('61) 109-126.

Christian expectation as viewed from Scripture and the liturgy shows a divine ferment, resulting in progress from one period to another and in hope

even amid the agonies of history. This divine labor endows each period with a sacred value. The OT is a continuous movement toward the historical life of Christ, a series of struggles to respond to the invitation of Yahweh. Israel's expectation is a waiting for the "days of Yahweh."

In the NT the life of Christ is orientated to Calvary, Calvary towards its re-enactment in the Mass, and the Mass to the Second Coming and the final establishment of Christ's kingdom. The pledge of Christ's death and Resurrection reassures us concerning this future encounter, whose expectation is a basic fact of life for the Christian who "sees" the glory of the Lord and "touches the word of life" in the Eucharist. As Israel awaited Yahweh's coming, the Christian looks to Christ's Second Coming which will finally liberate the world. These themes are scattered through the liturgy of Advent, Lent and Easter but it is in the Eucharist that the Christian's hope of the Second Coming is vivified.—F. C.

EARLY CHURCH

295. K. ALAND, "The Problem of Anonymity and Pseudonymity in Christian Literature of the First Two Centuries," *JournTheoStud* 12 (1, '61) 39-49.

The small amount of literature on this problem has mainly approached it from psychological and ethical viewpoints. Since these approaches lead to distorted results, a new proposal is suggested in summary form, even at the risk of misunderstanding at some points. The first step is to take into account the entire literature of the first two centuries. Such a survey leads to two results. First, as we approach the end of the second century, authors appear as recognizable individuals who publish under their own names and aspire to literary distinction. The second result is the identification of several other types of writings. The category of letters in which the personality of the writer clearly appears represents a distinct type claiming a separate position; this category is excluded from our present consideration.

The rest of the writings of the period, with a few possible exceptions, may be classified as anonymous and pseudonymous. The apocalyptic literature falls in between these two groups. In the anonymous writings (Gospels, Acts, the Apostolic Fathers) what is said is important and the "author is only an instrument." In the pseudonymous writings (*Didache*, *Epistola Apostolorum*) the message of the charismatic has been shifted from the spoken to the written word. The attribution to the apostles was simply the "logical conclusion of the presupposition that the Spirit himself was the author." The apocalypses mention the names of the real or putative writers and the details of the revelations; this is needed as a guarantee of their authenticity. As the movement of the Spirit gradually lost its impetus, the identifying power which made the prophet one with Christ and the apostles ceased. There developed an awareness of history. The Church began to distinguish the apostolic past and present. Christian authors won their individuality.—J. A. W.

296. J. BARNS, "A Coptic Apocryphal Fragment in the Bodleian Library," *JournTheolStud* 11 (1, '60) 70-76.

Bodleian MS Copt. f103(P) is "two conjoint [parchment] leaves of a miniature codex" in Sahidic, assigned by the present writer to the fourth century. (A photographic plate, transcription of the text and attempt at translation are included.) The fragment is probably from the *Acts of Andrew* (H. Chadwick), which is represented in a substantial, papyrus, Coptic extract and in Gregory of Tours' abridgment. These *Acts* are known to be long, verbose and ascetic. The fragment has some dialogue between Jesus and Andrew, favorable to Andrew, and there seems to be rejection of family ties. The words "Two coats I have not desired for myself" reflect an Encratite attitude toward clothing. The fragment may be from the beginning of the *Acts* and "there is nothing definitely suggestive of Gnostic origin."—J. A. W.

297. J.-D. BARTHÉLEMY, "Essenism and Christianity," *Scripture* 12 (20, '60) 119-126; 13 (21, '61) 20-24.

According to Essene theology God created the "Spirits of Light" and the "Spirits of Darkness." One part of humanity has been confided to the good angels and the other to the evil ones. Thus one part is predestined and the other damned. In the present situation, the "Time of Impiety," the "Spirits of Darkness" dominate the scene. In this situation the predestined should isolate themselves in order to increase the imbalance which will bring on God's final decision to destroy injustice and establish the predestined in glory. The mode of life of the Essenes follows from this doctrine: religious asceticism; fraternal community of the predestined; sincere and interior praise of God in preference to all bloody sacrifice. In contrast to this viewpoint, Jesus does not conceive His role as one of choosing the pure of this world and leading them back to the Father. Rather He is the light of the world which comes to lighten the darkness. Infidelity is not a created and unchangeable reality; it is the refusal of man to believe, which can change because it depends on his free will, a gift of the loving God. For Jesus the whole world is called to participate in the holiness of God. Only man's refusal limits this predestination. In contrast to this, Essenism leads to despair for all save the light. Yet there is a real contribution in its positive elements: necessity of personal conversion; fraternal charity; sincere and interior praise of God. It is difficult to judge which of these aspects is the dominant factor. Is Essenism a doctrine of light prepared by God for the coming of Christ, or a doctrine of shadows in contrast with the sudden optimism of the Christian message?—E. J. K.

298. J. A. CALLAWAY, "Biblical Archaeology," *RevExp* 58 (2, '61) 155-172.

299. B. D'ARENZANO, "L'apostolato dei laici nelle prime comunità cristiane," *ScuolCatt* 89 (2, '61) 101-124.

This historical essay shows how the Church in the first three centuries used

“lay apostles” to spread the faith. The Gospels illustrate the assistance given by the disciples, by women, and by those sympathetic to the gospel message. From Pentecost to the first decades of the second century the sources for our knowledge of the works of the lay apostles are Acts, the Epistles and the Apostolic Fathers. This apostolate consisted in “witnessing” even unto martyrdom and in works of charity. Among these lay apostles were persons endowed with charismatic gifts. The master ideas which then inspired the ardor and constancy of these apostolic men and women suggest principles which are applicable to a modern lay apostolate.—J. A. G.

300. M. DE JONGE, “Christian influence in the Testaments of the twelve Patriarchs,” *NovTest* 4 (3, '60) 182-235.

Continuing his investigations of the problem of the relationship between Christian and non-Christian elements in the *Testaments* (cf. *The Testaments of the Twelve Patriarchs, a study of their text, composition and origin* [1953]; “The testaments of the Twelve Patriarchs and the New Testament” in *Studia Evangelica. Texte und Untersuchungen* 73 [1959] 546-556), the author answers objections raised by two scholars. His own position was that the *Testaments* are a Christian document written by a Christian author who used much Jewish material in composing the work. Against the theory of Christian authorship A. S. van der Woude proposes the following arguments: Semitisms in the Greek text; indications of a *festgeprägter Text* in passages where Levi and Judah are mentioned side by side; fewer Christian interpolations in the Armenian than in the Greek version; and passages considered Christian which need not be so classified.

The other challenge comes from M. Philonenko who believes that the *Testaments* and the Qumran material have a common origin and that the *Testaments* on the whole are free of Christian interpolations but bear evidence of redaction by an Essene. The author replies to the arguments by a detailed examination of the passages, mainly apocalyptic, invoked by van der Woude and Philonenko. He discusses passages concerning Joseph, Levi and Judah (mentioned together), and also further material in the Testaments of Levi, Benjamin and Zebulon 9:5-9, and finally the eschatological meal. The author now believes that the *Testaments*, “though perhaps not composed by a Christian author using much Jewish traditional material of all kinds (as I thought in my book), underwent at any rate a thoroughgoing Christian redaction”—E. T. S.

301. J. MUNCK, “Judekristendomen efter apostlarnas dagar” [Judaistic Christianity after the Days of the Apostles], *SvenskExegÅrs* 25 ('60) 78-96.

A certain amount of confusion prevails concerning the meaning of the expression *Judenchristentum* (Jewish/Judaistic Christianity). The following conclusions might be preliminary steps toward a definition of this ambiguous term. (1) We cannot know anything about the original Jewish Christianity (i.e., the churches of Jerusalem and Palestine before A.D. 70) from other than NT

sources. (a) This Jewish Christianity did not survive the destruction of Jerusalem. The alleged escape to Pella is not historical. (b) The Pseudo-Clementine literature can hardly tell us anything about the original Jewish Christianity. (c) Nor have the Judaistic apocryphal gospels anything to connect them with early Jewish Christianity. (2) In other words, the origin of post-Apostolic Judaistic Christianity is not to be sought within Jewish Christianity. Nor should it be sought in "Gnosticism" (early Gnosticism itself remaining very vaguely defined). To what extent Jewish Christianity should be considered the result of later contacts with Judaism, is a question that requires a separate examination for each part of its doctrine. Jewish missionary work among the Christians is not to be supposed. Therefore heretical, Jewish-Christian doctrines must be considered the result of theological evolution inside the Church itself, and especially among the Gentile communities. The tendency towards a nomistic understanding of Christianity was especially strong in the post-Apostolic age. An important reason for this was the great veneration for, and the importance ascribed to, the OT, the Holy Scripture which the Christians shared with the Jews.—E. G.

302. C. P. PRICE, "Jewish Morning Prayer and Early Christian Anaphoras," *AnglTheolRev* 43 (2, '61) 153-168.

There seems to be a closer affinity between the synagogue service and the Christian anaphora than is usually recognized. When the specifically Jewish Shema is set aside, there are parallel sequences and some verbal similarities between one section of the Jewish morning service (from the *Yotzer 'Or* through the *Eighteen Benedictions*) and early Christian anaphoras, when their specifically Eucharistic nuclei are set aside. It may be that after the Eucharist separated from the agape the anaphoras were orally expanded with prayers influenced by Christian morning worship, which in turn had been influenced by morning synagogue prayers.—J. C. H.

303. D. ROLLA, "I contributi dell'Archeologia Orientale allo studio della Bibbia," *RivistBib* 9 (1, '61) 73-83.

Archaeological research has helped scholars to discover the milieu in which the various biblical books were written, has verified certain facts, has revealed contemporary literary genres and canons of style, has uncovered valuable material for textual criticism, and has established the Bible's superiority over similar literatures.

304. J.-M. TISON, "Salus Israel apud Patres primi et secundi saeculi," *Verb Dom* 39 (2, '61) 97-108.

While some of the Fathers of the first and second centuries described the Church as the "new Israel," others considered Christians as the *tertium genus* and dissociated them from the Jews (the three "kinds" of men being [1] pagans, [2] Jews, [3] Christians). Not one of them quotes Paul's prophecy of the

future conversion of Israel (Rom 11:25). Christian literature of this period is on the whole positively hostile to the Jews. Probably the explanation is that throughout these centuries Christian writers still found it necessary to react against Judaizing tendencies within the Church and proselytizing propaganda from the Jews.—J. F. Bl.

305. M. F. UNGER, "Pisidian Antioch and Gospel Penetration Of the Greek World," *BibSac* 118 (469, '61) 46-53.

Perga (now called Murtana) was a stepping-stone to Pisidian Antioch. Important archaeological work has been done on the site of Pisidian Antioch which in Paul's day was an important strategic center of Asia. The Apostle's stay there was decisive in shaping his evangelistic methods.—E. R. C.

Nag Hammadi Manuscripts

306. W. E. HULL, "The Gnostic Library from Nag Hammadi," *RevExp* 58 (2, '61) 200-218.

The history of the finds is related, the library described and the Gnostic writings of the library are studied. For the NT the following considerations are important. First, these documents will provide a better understanding of the Gnostic background with which NT Christianity was forced to interact. Second, our increased understanding of Gnosticism will permit a fresh assessment of the extent to which Gnostic tendencies have been assimilated into the NT itself. Third, possibly some authentic traditions of the sayings of Jesus have been preserved in these writings, particularly in the *Gospel of Thomas*. Fourth, the finds will prove valuable for the history of the text and canon.—J. J. C.

307. C.-H. HUNZINGER, "Aussersynoptisches Traditionsgut im Thomas-Evangelium," *TheolLitZeit* 85 (11, '60) 843-846.

After summarizing his forthcoming article "Pre-Synoptic Material in the Gnostic Gospel of Thomas," H states that the *Gospel of Thomas* is an offshoot of a tradition which is independent of the Synoptics. This is evident because the whole composition of the gospel differs from the Synoptics both in outline and in the arrangement of the material. Moreover, a comparison of individual logia in *Thomas* and the Synoptics shows that the author of *Thomas* had as a source a pre-Synoptic tradition. This fact makes the new gospel important because now the Synoptic tradition can be controlled from an outside source, as the author shows by several examples (cf. Lk 14:16-24; Mt 22:1-10; Mt 13:45 f.; Mk 6:4).—O. M.

308. H. MONTEFIORE, "A Comparison of the Parables of the Gospel According to Thomas and of the Synoptic Gospels," *NTStud* 7 (3, '61) 220-248.

"The object of this article has been to compare the parables in Thomas with similar parables in the synoptic gospels. In many instances Thomas' versions

have proved to be inferior, and such instances of inferiority have usually been connected with Thomas' gnosticizing tendency. Nevertheless, it is often the case that Thomas' divergences from synoptic parallels can be most satisfactorily explained on the assumption that he was using a source distinct from the synoptic gospels. Occasionally this source seems to be superior, especially inasmuch as it seems to be free from apocalyptic imagery, allegorical interpretation, and generalizing conclusions. The hypothesis that Thomas did not use the synoptic gospels as a source gains strength from a comparative study of the parables' literary affinities together with an examination of the order of sayings and parables in Thomas. It is further confirmed by the attestation of some of Thomas' variants in Jewish Christian tradition, which suggests that Thomas' source may have diverged from the synoptic tradition before the gospel material had been translated from Aramaic into Greek. This in turn suggests that Thomas may have used the Gospel to the Hebrews as the source of many of his parables."

309. R. ROQUES, "L' 'Évangile selon Thomas': son édition critique et son identification," *RevHistRel* 157 (2, '60) 187-218.

The *Gospel of Thomas* is one of some 49 Coptic works contained in the 13 codices found at Nag Hammadi in 1945, a discovery on a par with those of Qumran. Complete evaluations and critical texts of all the treatises and fragments are not yet available. Their extent is some 1,000 pages of which 794 are complete, treating the major themes of Gnosticism. The manuscripts date from the fourth or fifth century, although the original text goes back probably to A.D. 150. By their quality, number, extent and origin, these texts permit real advances in our knowledge of Gnosticism.

Among the texts *Thomas* merits special attention because of its extraordinary contents, some 114 logia of Christ, probably gathered in Syria or its environs, and written in the Sahidic dialect. The critical edition and translation of *Thomas* by A. Guillaumont, H. Puech, *et al.* (1959) is a remarkable instrument of scholarship. The text aids in tracing the origins and meanings of many of the logia, purported to be esoteric revelations made by Jesus to the apostle Thomas. This text, joined to the interpretative studies of the last ten years, especially those of G. Quispel and H. Puech, sets the stage for further scholarly work on the logia and their sources.—G. D'A.

310. K. H. SCHELKLE, "Das Evangelium veritatis als kanongeschichtliches Zeugnis," *BibZeit* 5 (1, '61) 90-91.

Its early-Gnostic cast places the *Gospel of Truth* in the second half of the second century. The work contains many quotations and allusions to the NT, even to Hebrews and the Apocalypse. Yet from the evidence furnished elsewhere by the history of the canon it appears that at the end of the second century Hebrews was acknowledged only in the West and the Apocalypse only in the East. The absence of Acts, the shorter Pauline Epistles and the

Pastorals as well as the Catholic Epistles is explained partly by the fact that some of these books did not at that time have a fixed place in the canon. On the other hand, the canon of the *Gospel of Truth* includes most of the NT writings at a date when Marcion lived and wrote. This fact proves that even before Marcion the canon of the NT had been formed and was not fixed by the Church merely as a reaction against his attacks.—J. A. S.

311. R. SCHIPPERS, "Het Evangelie van Thomas een onafhankelijke traditie? Antwoord aan professor Quispel" [Does the Gospel of Thomas Represent an Independent Tradition? An Answer to Prof. Quispel], *GerefTheolTijd* 61 (2, '61) 46-54.

In two radio talks G. Quispel has challenged views expressed by R. Schippers in his pocket edition of *Het Evangelie van Thomas* (1960). According to S, the *Gospel of Thomas* is the work of a Syrian Gnostic at the end of the 2nd century who drew on the canonical Gospels and on apocryphal writings. His gospel text was strongly akin to the Old Syrian text of about A.D. 200. In a third talk, reproduced in this article, S defends these views. Q has argued that, if the Coptic version which has come to light at Nag Hammadi has a touch of Gnosticism, its Greek original must have been pre-Gnostic only. S maintains that the Coptic Gospel is a Gnostic work; how can Q be so sure that the Greek Oxyrhynchus fragments belong to the original? The date of A.D. 140 assigned to these fragments by Grenfell and Hunt must be revised in the light of the now available data which suggests that the *Gospel of Thomas* was written about A.D. 190. The form-critical arguments which Q has advanced in order to prove that the *Gospel of Thomas* contains independent traditions of the words of Jesus are finally refuted.—P. L. A.

312. A. F. WALLS, "The References to Apostles in the Gospel of Thomas," *NTStud* 7 (3, '61) 266-270.

In the *Gospel of Thomas*, essentially a sayings document, special significance seems to attach to the mention of persons, of whom four are apostles and two women. Jesus states that after His departure James the righteous will be great over the others and for his sake heaven and earth came into being (logion 12). The incident of Caesarea Philippi has been transmuted to glorify Thomas (logion 13). For he alone correctly answers Jesus' question; he has drunk of the bubbling spring which Jesus has measured out; to him Jesus imparts three secret words which, if the other apostles knew, would move them to stone Thomas. In this same logion Matthew and Peter have given insufficient answers to the question proposed by Jesus, and logion 114 implies a rebuke for Peter.

This data indicates that the part played by Peter, who represents the Gospel of Mark, and by the Evangelist Matthew reflects the Gnostic attitude toward the Gospels. These writings were good as far as they went, but the truth could

not be extracted from them without the aid of an external tradition such as the Gnostic *Thomas* could communicate. Irenaeus complains of a similar situation in his day. The mention of women, Mariham or Mary (logia 21 and 114) and Salome (logion 61), apparently makes clear and explicit that women were admitted to the privileges of gnosis. Briefly, the personal allusions in *Thomas* may reflect a claim to apostolic tradition and to esoteric knowledge about Jesus based on a foundation more secure than the apostolic Gospels read in the Great Church.—J. J. C.

DEAD SEA SCROLLS

313. W. A. BEARDSLEE, "The Dead Sea Scrolls and the Teaching of the New Testament to Undergraduates," *JournBibRel* 29 (1, '61) 44-47.

"To many of us it seems that the interesting questions about Qumran center largely in its eschatology, together with such related questions as its Messianic belief and its interpretation of Scripture."

314. P. BENOIT, "Qumrân et le Nouveau Testament," *NTStud* 7 (4, '61) 276-296.

P. Benoit sums up the views of members expressed at the last annual conference of the Studiorum Novi Testamenti Societas. (1) One must avoid hasty judgments about direct influences between Qumran and the NT since the evidence proposed may be explained as independent manifestations of tendencies common to the period. (2) What direct influence of Qumran on the NT is proved shows only that Qumran aided the early Christian movement to organize or formulate itself but not to come into being. To admit that Essene ideas have left their imprint on Christian theology is not to say that the entire Christian system is permeated with them because (a) the ideas borrowed are secondary and do not constitute the essence of the Christian message; and (b) these ideas are profoundly changed in the use which is made of them.—Jn. F. S.

315. J. A. FITZMYER, "The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament," *NTStud* 7 (4, '61) 297-333.

Forty-two passages involving 44 certain explicit OT quotations and two probable ones occur in the Qumran literature. These are here studied according to their introductory formulas and according to the classifications in which they can be grouped. The introductory formulas manifest a closer connection with the NT writings than with the later Mishnaic material. The quotations can be classified according to four generic usages: literal or historical, modernized, accommodated, eschatological. And these usages can be illustrated from many OT quotations in the NT.

In their exegetical practices the Qumran writers closely resemble those of the NT. At Qumran many texts were applied to events in the recent history

of the sect; in this respect there is some similarity to the backward glances of the NT authors. But the Messianic hope of Qumran shifted the emphasis more to a coming fulfillment of the OT scriptures. However, though similar in exegetical practices, the two groups differ in the presuppositions with which they read the OT. As far as the *sensus plenior* is concerned, Qumran's use of some OT texts appears to meet all the qualifications (except inspiration) laid down by authors who defend that sense. In summary, one may state that Qumran and the NT occasionally quote the OT in the literal sense, but generally their use of the OT was a free, sometimes figurative, extension or accommodation of the words to support a position already taken.—Jn. F. S.

316. J. GNILKA, "Das Gemeinschaftsmahl der Essener," *BibZeit* 5 (1, '61) 39-55.

Today the views of scholars concerning the communal meals of the Qumran group range from that which assigns them a pronouncedly sacred (sacramental) character espoused by J. M. Allegro and O. Cullmann) to the opposite extreme, that these meals were the usual ones of fellowship (the view of J. van der Ploeg). According to Josephus, the gathering together to eat should undoubtedly be taken in a religious sense since he speaks of this custom along with other pious practices and cult actions in the daily order of the Essenes (*War* 2, 129-133; cf. *Antiquities* 18, 19). In the Qumran MSS, expressions such as the "purity of the many" etc. (1QS 6:16 f., 25; 7:3, 19; cf. 5:13; CDC 9:21, 23) have to do with ritual washings which are a necessary preparation, and a condition, for sharing this meal. 1QS 6:4 describes the meal itself: at least ten persons must be present, and a priest pronounces the blessing. Clearly there is here a question of a holy service, even though no mention is made of a sacramental character or of a power which redeems those at table. 1QSa 2:17-22 probably speaks of the same meal as it will be celebrated in the future after the appearance of the Messiah of Israel and of the "Priest" who presides. Therefore the Qumran community meal is not an ordinary one but has a religious significance. It is priestly in character and probably corresponds to the sacrificial banquet of the priests in the Temple. At Qumran the connection with the Messiah is merely accidental, while in the Christian Eucharist the relation to Christ is essential. On this point especially, Qumran and Christianity differ essentially.—J. A. S.

317. J. MARTÍNEZ CAJAL, "El mensaje de Kumran y la santidad cristiana. Contraste de dos espiritualidades," *RazFe* 163 (761, '61) 583-596.

The author notes that his study is based especially on A. Dupont-Sommer, *Les écrits ésséniens découverts près de la Mer Morte* (1959) and D. Barthélemy, J. van der Ploeg *et al.*, *La Secte de Qumrân et les origines du Christianisme* (1959).

318. J.-T. MILIK, "Les phylactères au temps de Jésus," *BibTerreSainte* 36 ('61) 14-15.

Minute examination of the several phylacteries found at Qumran gives considerable data about the manner of their construction, the material used, their peculiar orthography, the remarkable constancy in choice of texts used at that time—and hence serves to illustrate Mt 23:5.—S. E. S.

319. M. SMITH, "The Dead Sea Sect in Relation to Ancient Judaism," *NTStud* 7 (4, '61) 347-360.

The Dead Sea sect may profitably be studied against the backdrop of the Judaic tendency toward sectarian development. The OT is peculiar among all the literatures of pre-Christian time in that it is most concerned with principally religious conflicts. It narrates a long series of conflicts within a single people, between adherents of the same God, who differed as to the way in which He should be worshiped. The later development of non-sacrificial worship intensified this trend toward sectarianism. The simple essentials of non-sacrificial worship, i.e., synagogue, prayer, and the ceremonial reading of the Law, facilitated the formation of small private cult-groups which even the poor could afford to maintain. Differences as to the interpretation of the purity laws and the consequent question of table fellowship were among the causes of the separation of Christianity from Judaism. The same differences separated the Qumran teachers from their adversaries. The development of sects within Judaism is not a mere accident but draws its origins from the same sources, namely, the prophetic tradition and the exalting of the individual learned in the Law, as did the ultimately prevailing (albeit originally sectarian) Pharisaism. "The essential contribution, therefore, of the fuller picture of Jewish sectarianism which we have been given by the Qumran finds, is to increase our estimate of the importance of that side of ancient Judaism which conceived of it as the religion of the Law, and to do this by demonstrating the legal origin and nature even of the Jewish sects."—Jn. F. S.

320. K. SMYTH, "The Dead Sea Scrolls and Christianity: Ten Years After," *Studies* 50 (197, '61) 28-37.

The startling interpretations of Qumran proposed during the last decade by A. Dupont-Sommer, E. Wilson and others have now given way to calmer, more serious study of the published texts. E. Sutcliffe is among the latest to survey the material and to comment on the relation of Qumran to Christianity. The question of John the Baptist's connection with the Essene community remains disputed and no satisfactory explanation has yet been found for the silence of the Gospels about Qumran. The identity and date of the Teacher of Righteousness are still undecided but he must have flourished between 150 B.C. and A.D. 68 when the community ceased to exist.

Notwithstanding occasional verbal parallels, the absence of any "Son of Man" theology and of the "Kingdom of God" formula from Qumran marks the strong contrast between the Gospels and the scrolls and the theology of each. Some even see Mt 5:43 as a deliberate reaction against Qumran. Yet the scrolls do "show that an institutional Church was not incompatible with an 'eschatological community'." Direct influence of Qumran on early Christian monasticism is possible but unproved. Poverty and obedience seem to have their place at Qumran, but "the Christian ideal of virginity . . . remains without certain parallel at Qumran."—S. E. S.

321. J. VARDAMAN, "Significant Development In Scroll Research," *RevExp* 58 (2, '61) 181-199.

The discovery of the Dead Sea Scrolls has captured the public interest, but the interpretation of their significance has just begun. By the use of modern professional methods and equipment more materials have now been found within Israeli borders at Nahal Hever (Bar-Cocheba letters) and at Nahal Tse-Elm (phylactery with Exod 13:11-16). A new plan for the purchase of Bedouin scrolls is under consideration. The publication of the scrolls goes on apace and provides textual critics with invaluable source materials for the textual traditions that preceded the MT, particularly the readings that underlie the LXX. The Copper Scroll and the Genesis Apocryphon have created a renewed interest in biblical geography, but few accept the former as serious history. The revolutionary conclusions that A. Dupont-Sommer, E. Wilson, A. P. Davies and others have drawn from the similarities between the Essenes and early Christians are now giving way to greater objectivity. For example, the widely divergent emphases on the fatherhood of God discernible in the Manual of Discipline and John's Gospel preclude any direct dependence. "Scholars are coming to see that the Scrolls show by contrast how completely new the message of Jesus was."—S. E. S.

Qumran, cf. § 6-164.

BOOKS AND OPINIONS

INTRODUCTION

Introduction à la Bible, II: *Nouveau Testament*, ed. A. Robert(†) and A. Feuillet (Tournai—New York: Desclée, 1959), xix and 939 pp. [See also §§ 5-574r—576r.]

322r. E. RASCO, “‘Divino Afflante Spiritu’ fructificat,” *VerbDom* 39 (1, '61) 44-49.

This work shows how Catholic NT studies have flourished under the guidance of the Holy See, through obedience to the principles laid down in the encyclical *Divino Afflante Spiritu* (1943). The contributions of X. Léon-Dufour and S. Lyonnet are awarded special praise, but A. Feuillet's treatment of the person of Christ is deemed “somewhat flaccid.” This volume would have rejoiced the heart of “Pontifex Pacelli.”—J. F. Bl.

C. KOPP, *Die heiligen Stätten der Evangelien* (Regensburg: Pustet, 1959), 544 pp. [See also § 5-278r.]

323r. R. SCHNACKENBURG, *BibZeit* 5 (1, '61) 146-147.

Scriptural exegetes will welcome the thoroughness of K's study of the topography, history and archaeology of the holy places and of the pilgrimage shrines. By following pilgrimage and place histories he is able to reveal the history of a shrine or to show how a tradition was transferred from an original site to the present one. K is tactful in presenting his results on the non-genuinity of many sites, and his treatment of legendary shrines such as the house of Joseph or the grave of John the Baptist is an important service to the history of piety.—H. M. R.

E. STAUFFER, *Die Botschaft Jesu damals und heute* (Bern: A. Francke, 1959), 215 pp. [See also §§ 5-282r—283r.]

324r. W. MARKSEN, *TheolLitZeit* 86 (1, '61) 38-41.

From the complex of themes in the preaching of Jesus, S chooses the message of the new morality. S's exposition is well worked out but one-sided. The defect in his interpretation comes down to one of method. He treats a segment of the message of Jesus without considering the surrounding material, and he has not made use of form-criticism. It is doubtful that this book represents “the message of Jesus at that time” and so one cannot be expected to see in it the message of the Church today.—E. J. K.

Texts and Versions

The New English Bible, New Testament (London and New York: Oxford University Press and Cambridge University Press, 1961), xiv and 447 pp. [See also §§ 5-664—667.]

325r. F. F. BRUCE, *ScotJournTheol* 14 (2, '61) 194-196.

The careful student will appreciate certain features of the NEB—e.g., the attention paid to the imperfective and perfective aspects of the verb *pisteuō*—but he will also find that the free selection of English synonyms will not enable him to compare parallel passages as easily as he could with the RV, RSV or AV. Although it is far more intelligible, the NEB does not approach the AV's sonorous quality. The severest criticisms notably come from those who misunderstand the purpose of the translators.—R. J. D.

326r. F. C. GRANT, *JournBibLit* 80 (2, '61) 173-176.

As a committee product the NEB has degrees of excellence, varying from the pedestrian to the brilliant. To complain that some of the flavor of the early Greek writings has been lost is to forget that it is by express commission that the translators are using "clear and contemporary vocabulary." There are many examples of advances in NT translation—e.g., Mt 6:13 and Mk 11:17—and the *cruces interpretum* (interpretations expressed in translation) are well done.—R. J. D.

327r. P. E. HUGHES, "Review of Current Religious Thought," *ChristToday* 5 (May 22, '61) 752.

Summaries of reviews of the NEB.

328r. L. JOHNSTON, [London] *Tablet* 215 (Mar. 18, '61) 250.

Among modern translations the position of the NEB is unique. The RSV betrays its AV ancestry; Knox with his own style, translating the Vulgate into "timeless English," stands alone, Phillips aimed at readability, and Rieu at accuracy. Uniquely, the NEB tries to combine in contemporary prose the best qualities of Phillips and Rieu. Only rarely does it nod, as in the word "dwelt" in Jn 1:1 or in the misleading use of "justice" in 2 Pet 1:1. Sometimes the translation is a fairly free interpretation, as in Rom 5:9 and Jn 1:12-13.—R. J. D.

329r. B. H. THROCKMORTON, JR., "Judging on the Merits. A Criticism of J. Carter Swaim's Treatment of the New English Bible," *ChristCent* 78 (May 24, '61) 656-657.

Instead of a review of the NEB, Swaim [cf. § 5-667] gives rather a comparison of the new translation with the RSV, a comparison which, however, "is manifestly biased and repeatedly misleading."

330r. B. H. THROCKMORTON, JR., "The New English Bible," *JournBibRel* 29 (3, '61) 193-203.

Compared with the RSV, the NEB in most instances reveals a refreshing willingness to choose the best text regardless of the weight of tradition. The textual notes, disappointingly, provide no way of interpreting the data they contain. The resolution of Greek expressions for times of day and the avoidance of archaic words are commendably contemporary; but the present subjunctive seems to have been consigned to a premature grave, and British idiom is sometimes apparent. The NEB's vaunted, though still less than perfect, accuracy is partially due to the close attention sometimes paid to such points of Greek syntax as periphrastic Semitisms; to the distinction between the present and aorist imperative and between the present and aorist infinitive; to the durative significance of the present imperatives of injunction and of the present participle, etc. As opposed to previous translations, the NEB errs on the side of inconsistency, often translating the same Greek word differently for no apparent reason. In most cases the translation of individual key words is felicitous, but "Messiah" for *Christos* is at best controversial, and the many varied translations for *dikaïos*, *dikaïosynē*, *dikaioō* are no help at all. Further, translating *sarx* and other key words in a narrowly moralistic fashion points up a common failing in the NEB: the translation confines the reader to a far more restricted meaning than is had in the original.—R. J. D.

331r. A. WIKGREN, *JournRel* 41 (3, '61) 226-227.

The NEB shows great ingenuity in introducing contemporary tags and phrases, and it commendably resolves unintelligible Semitic expressions. But Americans may note a few Briticisms; the modernizing leads to some dubious nomenclature; and the coinage measurement is inconsistent. The underlying text is in the Hort-Nestle tradition. Some of the numerous modifications of it stem rather from internal evidence than from the weight of MS authority, and the paucity of footnotes results in keeping many live options from the reader's attention. In the notes, the designation "some" or "other" witnesses can mean anything from two (Lk 2:11; Rom 16:27c) to the vast majority (Mk 15:4; Acts 4:11). In all, the NEB has to a marked degree circumvented the ambiguities and obscurities of the older versions, and made the text come alive for the modern reader.—R. J. D.

F. C. GRANT, *Translating the Bible* (Greenwich, Conn.: Seabury Press, 1961), vii and 183 pp.

332r. T. J. MEEK, *JournBibLit* 80 (2, '61) 176-177.

The easy readability and extensive bibliography of this book make it a very useful introduction to the English translations of the Bible. G is consistently reliable, except in his account of the *American Translation*, and in some com-

ments both on Hebrew poetry and on the last phrase in Job in *The Bible: An American Translation* (1935).—R. J. D.

R. W. MUNCEY, *The New Testament Text of St. Ambrose*, Texts and Studies, New Series, IV (Cambridge—New York: Cambridge University Press, 1959), lxxvii and 119 pp. [See also § 5-866r.]

333r. B. M. METZGER, *JournBibLit* 80 (2, '61) 187-188.

After several informative introductory essays, the main part of this volume reveals a shocking laxity in accuracy of detail, numerous typological delinquencies, and a failure to make proper use of previously published and easily accessible scholarship.—R. J. D.

GOSPELS—ACTS

J. BLINZLER, *Der Prozess Jesu. Das jüdische und das römische Verfahren gegen Jesus Christus auf Grund der ältesten Zeugnisse dargestellt und beurteilt* (3rd rev. ed.; Regensburg: Pustet, 1960), 375 pp. [See also § 5-592r.]

334r. ANON., *Biblica* 42 (1, '61) 109-110.

After a long series of delicately conducted discussions and discerning researches, B comes to the conclusion that the responsibility for the trial of Jesus lies primarily with the Sanhedrin of the time. He nuances this conclusion in every necessary way and, except for certain hypothetical elements, his work remains one of the outstanding books on this subject.—J. J. C.

P. WINTER, *On the Trial of Jesus*, *Studia Judaica, Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961), x and 216 pp.

335r. J. E. BRUNS, *CathBibQuart* 23 (3, '61) 360-363.

W repeatedly stresses the theological aim of the Evangelists in his attempt to prove that the Jews had little, if anything, to do with the death of Jesus. However, he too glibly attributes intractable material to the creative imagination of the primitive Christian community. Although he has failed to demonstrate his own thesis, W has clearly underlined the need of re-examining and reinterpreting certain elements in the accounts—notably the Barabbas episode—and he has made us aware of how large a part the Roman authorities played in the Passion.—R. J. D.

336r. R. M. GRANT, *JournBibLit* 80 (2, '61) 185-186.

W attempts to separate “editorial elements” from traditions, and secondary from primary traditions, in order to arrive at the actual historical event. The significance of W’s work lies not in the novelty of most of his conclusions, but in the clear working out of a definite method and the richness of detail which he provides. But it still remains to be proven whether or not his unified picture

is historically correct. Though many readers may refuse to go all the way with W's method of skeptical agnosticism, they can still learn a great deal from his book.—R. J. D.

337r. H. VAN OYEN, "Neue Forschungen über den Prozess Jesu," *Christlich-judisches Forum* 26 (May, '61) 1-3.

In a significant scholarly achievement, W follows the lead of O. Cullmann and R. Bultmann in his attempt to get behind the "apologetic Messianic white-washing" of the Gospels and prove that the Jews were not wholly responsible for the death of Jesus. The basic weak points of W's whole interpretation are (1) the supposition that Jesus never attributed to Himself a Messianic title, and (2) the consequent necessity of eliminating Mk 14:53b-65. W's major contributions are (1) his original and often very interesting work concerning the enemies of Jesus, and (2) his demonstration of the inaccuracy of blaming the death of Jesus simply on "the Jews" (the probable cause of anti-Semitism), when a relatively small circle of Jews 2,000 years ago (the Sadducees) were only partially responsible for it.—R. J. D.

338r. E. SCHWEIZER, *EvangTheol* 21 (5, '61) 238-240.

For the most part, W follows the positions already established by M. Goguel, M. Dibelius, and R. Bultmann. In spite of all the objections that may arise to individual points in the book, W's gathering of material, his use of new points of view and methods of proof, and especially his attempt to make comprehensible to the English reader the form-critical investigations of German and French scholars, make this book very valuable. It may also be of help in the dialogue between Jews and Christians.—R. J. D.

The Historical Jesus

E. BARNIKOL, *Das Leben Jesu der Heilsgeschichte* (Halle: Niemeyer, 1958), 567 pp.

339r. W. GRUNDMANN, *TheolLitZeit* 86 (2, '61) 120-123.

While polemicizing against the inertia of NT scholars in investigating the historical Jesus, B's own attempt to discover the "pre-Markan, pre-dogmatic Jesus" through ancient ecclesiastical and Christian writings is replete with hypotheses and arbitrariness. His critical treatment of the Gospel source-questions manifests little appreciation of current research. His curious omission of the Qumran contributions leaves questions open. He omits entirely the modern research on Palestinian Judaism. He gives no recognition to names like A. Schlatter and E. Hirsch and little to that of J. Jeremias. B's method, in which the researcher determines what is historical in the life of Jesus, does not sufficiently reckon with the closely connected theological questions regarding a life which unfolds as an interior occurrence as well as an external course. It thus adds little to the solution of the many questions which NT scholarship has thus far passed over so quickly.—H. M. R.

G. BORNKAMM, *Jesus of Nazareth*, trans. I. and F. McLuskey with J. M. Robinson (New York: Harper, 1960), 239 pp. [See also §§ 5-870r—871r.]

340r. D. M. BECK, "The Never-Ending Quest for the Historical Jesus," *Journ BibRel* 29 (3, '61) 227-231.

Written both for the layman and professional theologian, B's book reopens the study of the historical Jesus (closed by form-criticism) and will probably exceed in influence works such as R. Bultmann's *Jesus* (1926) and M. Dibelius' *Jesus* (1939). B deserves the highest commendation for his comprehensive clarity in dealing with the most complex and debatable issues, but not all his positions will stand unchallenged. E.g., (1) B rejects John as unreliable, yet still uses him to gain additional understanding of Jesus. (2) His brevity hinders clarity in the tangled stories of Herodians, Romans and Jews. (3) He calls Barabbas a "zealot." (4) Arguing largely from silence, he says that Paul and the other NT writers knew little of the details of the Gospels. (5) He accepts Jesus as a prophet and rabbi, but rejects Him as "Son of Man." (6) He interprets the Parables of the Hidden Treasure and the High-priced Pearl as illustrating repentance. (7) He admits Gethsemane as historical, yet refuses to admit that anyone witnessed Jesus' struggle. (8) He claims that Jesus' Messiahship is merely a reflection of the faith of Jesus' first followers, then paradoxically asserts that the Messianic character of Jesus' being is contained in His words and deeds. Clearly a fuller explanation of what B means by "Messianic" is needed.—R. J. D.

341r. C. E. CARLSTON, *JournBibLit* 80 (2, '61) 182-183.

This usually lucid translation of the third, 1959, German edition unfortunately remains quite Germanic and is occasionally obscure. For a more extensive review (of the first German edition), see *JournBibLit* 76 (1957) 310-313.—R. J. D.

M. S. ENSLIN, *The Prophet from Nazareth* (New York: McGraw-Hill, 1961), ix and 221 pp.

342r. T. A. BURKILL, *JournBibLit* 80 (2, '61) 180-182.

This well-written contribution to the study of the historical Jesus will be especially helpful to the inquiring layman. Its interpretations will also be of interest to scholars, though they may not always be persuaded by E's arguments, and they may sometimes be disappointed by his failure to mention or develop at greater length some important topics. The mode of presentation unfortunately—from the point of view of sound exegesis—gives the impression that the Gospels are to be treated merely as means to an end. Consequently, the book has a pre-form-critical flavor about it.—R. J. D.

J. KNOX, *Jesus Lord and Christ* (New York: Harper, 1958), 276 pp.

343r. D. DEEGAN, *ScotJournTheol* 14 (1, '61) 81-87.

This bringing together of three earlier works—*The Man Jesus* (1941), *Christ the Lord* (1945), *On the Meaning of Christ* (1947)—affords an opportunity to evaluate K's basic critical position: that the knowledge of Christ is mediated to the believers by the community of faith which is grounded in a memory historically determined. The following criticisms may be offered. (1) K's application of human psychological criteria does violence to the Gospel history. (2) He tends to suppose that the primitive community merely applied to Jesus a definite Messianic concept received from the OT and Jewish tradition. (3) His preference for the category of "event" over that of "person" causes him to leave inadequately drawn a certain crucial differentiation. Such differentiation is needed to properly distinguish, yet to relate, Christ and the Church—namely, that it is the Resurrection of Jesus as the conclusion of His ministry and Passion which signifies that the *person* of Christ is determinative for the ground of the Church's existence.—R. J. D.

J. M. ROBINSON, *A New Quest of the Historical Jesus*, Studies in Biblical Theology 25 (Naperville, Ill.: Alec R. Allenson, 1959), 128 pp.

———, *Kerygma und historischer Jesus* (Zürich—Stuttgart: Zwingli-Verlag, 1960), 192 pp. [See also §§ 5-875r—876r.]

344r. W. R. FARMER, *JournBibLit* 80 (2, '61) 183-184.

In these difficult, often obscure books (the latter is an expanded edition of the former), R insists that a quest of the historical Jesus is not only possible, but necessary. Avoiding the old, positivistic view of history, R is concerned with the new historiography which analyzes a historical person's outward actions as they proceed from his interior. By building upon the eschatological character of Jesus' message, and by tracing to that message something like a formal pattern in the kerygma, R. makes an original contribution to this new quest.—R. J. D.

Synoptic Gospels—Acts

B. DE SOLAGES, *Synopse Grecque des Évangiles. Méthode nouvelle pour résoudre le problème synoptique* (Leiden: Brill; Toulouse: Institut Catholique, 1958), vi and 1128 pp.

———, *A Greek Synopsis of the Gospels. A New Way of Solving the Synoptic Problem*, trans. J. Baissus (Leiden: Brill; Toulouse: Institut Catholique, 1959), 1128 pp. [See also § 5-881r.]

345r. J. SCHMID, *BibZeit* 5 (1, '61) 136-142.

By applying a statistical method to the Synoptic vocabulary the author aims at a final solution to the literary-critical problem of the Synoptics. While

such statistical comparison has the advantage of great objectivity, and leads to the same result as the two-source theory, the method does not necessarily yield higher certainty than the literary-critical. This simple solution to the problem in the traditional MSS, while necessarily excluding the problem of possible previous MSS, will not render further literary interpretation superfluous, but will provide one critical basis for it.—H. M. R.

H. E. TÖDT, *Der Menschensohn in der synoptischen Überlieferung* (Gütersloh: Gerd Mohn, 1959), 331 pp. [See also § 5-882r.]

346r. W. GRUNDMANN, *TheolLitZeit* 86 (6, '61) 427-433.

This book is a scholarly, carefully developed work on a much-discussed problem. Its richness consists in its exegesis of individual passages, in its studies of concepts, in its presentation of single problems, and in its confronting the results of modern research. In spite of this richness, there are still fundamental questions which have not received satisfactory answers, e.g., the language question of the meaning of "Son of Man," the question of the provenance of the apocalyptic connotations of the title, etc. In discussing the latter question, T unfortunately neglects the use of the title in Ezechiel while concentrating on Daniel. T denies the relationship between "Son of Man" and "Servant of God," but this denial is questionable. It is also unfortunate that he does not discuss the Johannine uses of the title. A number of individual statements in the book need qualification or, at least, a fuller study; but all in all T has done a worthwhile and important service for scholars by showing that while there may be common points of departure in this question, there are still completely contrary judgments and explanations of the individual logia.—W. A. B.

J. DUPONT, *Les Béatitudes. Le Problème littéraire. Les deux versions du Sermon sur la montagne et des Béatitudes* (New ed.; Bruges: Abbaye de Saint-André; Louvain: E. Nauwelaerts, 1958), 384 pp.

347r. R. SCHNACKENBURG, *BibZeit* 5 (1, '61) 144-146.

Unlike the first edition of 1954 which seemed markedly dependent on L. Vaganay's theory of sources, *Le Problème Synoptique* (1954) [cf. §§ 1-343r—345r], this completely revised treatment concerns itself only with the literary problem and with the exact textual comparison of the Beatitudes in Matthew and Luke. This minute comparison of the two versions leads to well-founded conclusions about the purpose and theological tendencies of the two Evangelists. Most convincing is D's demonstration of the freedom they took in applying the matter of tradition to the situation of preaching. Some questions still remain open, however, in distinguishing between the "editorial" and the "pre-editorial" work of Matthew and Luke. Despite D's extensive treatment, the

last word has not been said on the utterances grouped in Mt 5:17-20 and their relationship to Lk 16:15-18. This work is of great value both for the Synoptic problem and for Gospel investigation as such.—H. M. R.

F. V. FILSON, *The Gospel according to St Matthew*, Black's New Testament Commentaries (London: A. & C. Black, 1960), vii and 319 pp.

348r. J. BLIGH, *HeythJourn* 2 (2, '61) 176-180.

The great care and erudition which went into this book make it valuable, particularly on many points of detail. Following the present trend of criticism, F seeks to find a Matthean theology in the first gospel, but, disappointingly, he makes little attempt to prove that Matthew placed "his personal stamp on the entire Gospel" (p. 2); and he fails to investigate what, if any, was Matthew's special message for those within the Church. G. Bornkamm, G. Barth and J. H. Held go too far in unifying the moral teachings of Christ, but F seems to go too far in separating them. His attempt to exclude the notion of apostolic succession from Mt 16:17-19 is unsatisfying.—R. J. D.

W. TRILLING, *Das wahre Israel. Studien zur Theologie des Matthäusevangeliums*, Erfurter theologische Studien 7 (Leipzig: St. Benno-Verlag, 1959), xx and 210 pp. [See also §§ 5-884r—885r.]

349r. V. HASLER, *TheolZeit* 17 (2, '61) 136-138.

These investigations are a worthwhile and necessary addition to the *traditionsgeschichtlichen* efforts of modern students of the Synoptics. "They are clear in method, exact and prudent in their analytical execution, cautious and well-founded in their systematic unfolding, free of all polemics in their fundamental attitude." These studies should bring us materially closer "to the deepest intentions of the Matthaean redaction."—W. A. B.

350r. P. WINTER, *AnglTheolRev* 43 (2, '61) 231.

T bases his examination of Matthew's theology on the results of form-critical analysis, trying to apply to the process by which the Gospel as a whole was composed from different traditions the same method that had been used by the form-critics in their examination of separate pericopes. He gives a convincing picture of the aims by which the Evangelist was guided in adapting traditions and sources, and thus helps one to a better understanding of Matthew's theological viewpoints. The book displays "considerable erudition, noteworthy critical acumen and remarkable freedom from inhibitions of a dogmatic kind."—P. W. (Author).

P. CARRINGTON, *According to Mark. A Running Commentary on the Oldest Gospel* (New York: Cambridge University Press, 1960), xii and 384 pp.

351r. ANON., *TimesLitSupp* (Feb. 17, '61) xiii.

Immense research underlies C's thesis of a calendrical pattern in Mark, and he answers criticisms extensively. But the following considerations call for suspension of judgment: the existence of competing patterns, for which convincing arguments also exist; the recent discovery of two rival Jewish calendars in Jesus' time; and the fresh light thrown on Semitic calendars by Van Goudoever. In C's justifiable reaction against the extremes of the eschatological and "crisis" approach to Jesus' teaching, he is inclined to minimize unduly the genuine eschatological elements in some of His sayings.—E. O. G.

352r. S. E. JOHNSON, *JournBibLit* 80 (2, '61) 177-180.

C develops further the positions of his *The Primitive Christian Calendar* (1953) and answers the critique of W. D. Davies in *The Background of the New Testament and its Eschatology* (1956). C may seem to be a conservative (he opposes A. Jülicher, M. Dibelius and R. Bultmann), but he is nevertheless independent enough to make some use of the findings of form-criticism. C's comments on the Gentile church and on apostolicity raise issues which need further elaboration.—R. J. D.

C. E. B. CRANFIELD, *The Gospel According to Saint Mark: An Introduction and Commentary*, The Cambridge Greek Testament Commentary (Cambridge: Cambridge University Press, 1959), xvi and 480 pp. [See also § 5-886r.]

353r. J. C. FENTON, *JournTheolStud* 12 (1, '61) 73-74.

C is not fully justified in centering his main interest on the meaning which the Gospel events had for Jesus, because it still remains an open question whether Mark was written only or mainly to inform the reader of certain historical facts. Some of the numerous references to Calvin and several of the notes on variants seem superfluous; and C's reluctance to admit that some of the details of Mk 15:21-41 have been constructed on the basis of OT texts seems almost naïve. In spite of these criticisms, C's well-printed, but inadequately indexed, commentary is to be welcomed because it makes easily accessible material that every student will need in his study of Mark.—R. J. D.

354r. J. S. STEWART, *ScotJournTheol* 14 (1, '61) 94-96.

This work deserves to be classified with the other two outstanding modern commentaries on Mark: E. Lohmeyer's *Evangelium des Markus* (1937) and W. Lowrie's *Jesus According to St. Mark* (1929). C repudiates the skepticism which sees the sources as legendary constructions reflecting merely the apostolic Christology, and which insists that Mark has imposed an arbitrary sequence

on his narrative. He refuses to allow the demythologizers to reinterpret out of existence the basic realities of the Incarnation, cross and Resurrection. Clearly and incisively, C presents a well-ordered commentary that is truly theological, i.e., one devoid of laborious "desupernaturalizing interpretations."—R. J. D.

F. REHKOPF, *Die lukanische Sonderquelle. Ihr Umfang und Sprachgebrauch*, Wissenschaftliche Untersuchung zum Neuen Testament 5 (Tübingen: Mohr-Siebeck, 1959), viii and 106 pp. [See also § 5-888r.]

355r. R. LEANEY, *JournTheolStud* 12 (1, '61) 74-77.

In his search for Lukan sources, R too readily assumes that consideration of the Passion narrative in Luke is decisive and primary, and that the discovery of the influence of non-Markan material amounts of itself to evidence for a continuous non-Markan source known to Luke before he knew Mark. The numerous considerations urged against R's claims are not urged against the value of his able linguistic analysis nor as final arguments against his conclusions, for R's fine work will have to be carefully weighed by the future scholars who delve extensively into this field.—R. J. D.

A. CORELL, *Consummatum Est: Eschatology and Church in the Gospel of St. John* (London: S. P. C. K., 1958), x and 240 pp.

356r. H. P. OWEN, *ScotJournTheol* 14 (1, '61) 99-100.

In this English edition of his 1950 Swedish work, C has not been completely successful in reaching "a new and truer understanding" (p. 204) of John. Nevertheless, he correctly holds (1) that John's theology is ecclesiological, and (2) that the act by which Christ created the new community was His death. But his assertion (3) that the cross and Resurrection are "eschatological" events, and the Church an "eschatological" community must be supplemented by Paul's realization that Christians, while they are no longer "of" the world, are still "in" it. C sometimes goes to excess in attempting to discover sacramental allusions, and his explanation of why John omits the institution of the Eucharist is incomplete.—R. J. D.

J. DUPONT, *Les sources du Livre des Actes. État de la question* (Bruges: Desclée de Brouwer, 1960), 168 pp.

357r. H. J. CADBURY, *JournBibLit* 80 (1, '61) 78-79.

This orderly review of the theories of major continuous sources in Acts is a mine of recent bibliography without any important omissions. D's conclusions are modest and his preferences implied rather than pressed. "He seems to be attracted to the view long held by the present reviewer that the preface of the gospel specifically claims the author's firsthand knowledge of events

in the latter part of his story." The evidence for this, combined with the internal evidence of personal participation, is assumed to confirm the traditional authorship. D "does not contemplate the possibility that the traditional choice of Luke rests itself on early Christian interpretation of the 'I' and 'we' of Luke-Acts."—E. O. G.

EPISTLES OF ST. PAUL

P. NEUENZEIT, *Das Herrenmahl. Studien zur paulinischen Eucharistieauffassung*, Studien zum Alten und Neuen Testament 1 (Munich: Kösel-Verlag, 1960), 255 pp.

358r. J. COPPENS, *EphTheolLov* 37 (1, '61) 127-129.

In a field where frequency of publication quickly makes current works obsolete, N's study of the Pauline conception of the Eucharist is one of those landmarks which make most previous works obsolete. It is likely to dominate for some time both Catholic and Protestant scholarship. Happily, N did not try to find in primitive Christian texts the more precise and evolved notions of Scholasticism. Though his rigorous method sometimes makes for dry reading, it at all events shows up those who, incapable of work of equal value, indulge in a type of kerygmatic theology which N felicitously calls *Pectoraltheologie*.—R. J. D.

H.-J. SCHOEPS, *Paulus. Die Theologie des Apostels im Lichte der Jüdischen Religionsgeschichte* (Tübingen: Mohr-Siebeck, 1959), xii and 324 pp.

359r. F. J. SCHIERSE, *Scholastik* 36 (2, '61) 302-303.

Schoeps gives a full, accurate presentation of otherwise unavailable information. But his conflicting aims (he is writing neither as a Jew, nor as a Christian, neither as an exegete, nor as a mere historian) make discussion with him difficult; and his inability to enter into certain assumptions basic to Christian beliefs would seem to disqualify rather than qualify him to portray—regardless of the precision of his scholarly methods—the true picture of Paul and Pauline theology.—R. J. D.

K. H. SCHEKLE, *Paulus, Lehrer der Väter. Die altkirchliche Auslegung von Römer 1-11* (Düsseldorf: Patmos-Verlag, 1956), 458 pp. [See also §§ 2-676r—677r.]

360r. B. SCHNEKENBURGER, *Biblica* 42 (1, '61) 99-100.

Schelkle provides a long-needed history of the interpretation of the Epistle to the Romans. He is to be commended for his careful building on the work of such patristic scholars as B. Altaner and K. Staab, and for his great diligence not only in collecting the interpretations of the Fathers (up to Augustine and Chrysostom) but also in arranging them according to the more important

questions. Particularly helpful is the comparison between the Fathers' interpretation of Romans and that of modern exegetes.—R. J. D.

F. MUSSNER, *Christus, das All und die Kirche. Studien zur Theologie des Epheserbriefes*, Trierer Theologische Studien 5 (Trier: Paulinus-Verlag, 1955), xvi and 175 pp. [See also §§ 1-494r—495r.]

361r. M. ZERWICK, *Biblica* 42 (1, '61) 96-99.

M directly opposes the Bultmannian interpretation represented by E. Käsemann and H. Schlier. But his condemnation of it as Gnostic may be misleading, since he himself admits the presence of the Gnostic mythos in the form of polemic parallelisms in the background of Ephesians. M corrects Schlier's extremism by showing that this background is less essential to the explanation of Ephesians than, e.g., the OT rabbinic and cultural background. Notable for a clarity produced by graphic schematic and syllogistic form, M's brevity sometimes leads him astray, as when he denies that the Body-of-Christ image is fundamental to Ephesians. He and H. Schlier represent opposite extremes of Catholic positions, and they complement each other's defects. The truth lies somewhere between them.—R. J. D.

H. SCHLIER, *Der Brief an die Epheser. Ein Kommentar* (2nd rev. ed.; Düsseldorf: Patmos-Verlag, 1958), 315 pp.

362r. E. KÄSEMANN, "Das Interpretationsproblem des Epheserbriefes," *Theol LitZeit* 86 (1, '61) 1-8.

Schlier's arguments for the unity and genuinity of the Epistle to the Ephesians are weak, especially when he says that it is impossible to imagine a student of Paul being responsible for such a work. While correct in maintaining that the Church is the central theme of this letter, S's ontological interpretation of the texts concerning the relation of the Church to Christ must be rejected. Neither Paul nor the deuterio-Pauline writings conceive the Church as being and representing Christ, except in her obedience. Further speculative flights of S in an attempt to show Christology, eschatology, cosmology and anthropology as aspects and phases of ecclesiology are more audacious than the radical *Existentialinterpretation* of Bultmann. The views of S may or may not be Catholic but they are not Pauline. It seems certain that Paul looked on the subjection of the universe not in relation to an ecclesiological and cosmological maturing process but as an event of the parousia. Actually, a fundamental notion of the letter concerns the erection of Christ's Lordship on earth through Christians, and no part of life is excluded from that domain. Christ penetrates the cosmos through the activity of His followers. This is the eschatological event in the light of which the ecclesiological teaching of the letter must be understood. Despite these criticisms, the work is a valuable contribution.—E. J. K.

363r. M. ZERWICK, *Biblica* 42 (1, '61) 92-95.

This book, because of its comprehensiveness, depth, and contemporary appeal, can claim to be our best commentary on the Epistle to the Ephesians. Its defects (chiefly in the excursuses, and occasionally in a given passage of text-explanation) appear when S explains Paul's use of certain ideas and ways of speaking taken from the Judaic-Greek-Gnostic background of the letter. In so doing, S provides a valuable collection of material, but occasionally sins by excess. For example, when explaining the Body-of-Christ concept, he imposes on Paul meanings which, in their vagueness and confusion, are inconsistent with Paul's habitual carefulness in such matters. With unusual harshness, S opposes the critical work of F. Mussner, *Christus, das All und die Kirche* (1955).—R. J. D.

BIBLICAL THEOLOGY

O. CULLMANN, *Christologie du Nouveau Testament*, Bibliothèque théologique (Neuchâtel—Paris: Delachaux & Niestlé, 1958), 300 pp. [See also §§ 5-616r—617r.]

364r. C. GANCHO, "Un Libro de polémica," *EstBib* 19 (4, '60) 349-359.

One disagrees less with what C says than with what he leaves unsaid. It is probable that John did not intend to develop the absolute pre-existence of Christ; but, surely, his valuable allusions to it served as the basis for subsequent speculation on the ontic and personal reality of the Mediator. If the Logos is a function of God revealing Himself, we can explain how psychological unity is preserved in the historical Christ; but what we cannot explain is how this Logos who was *pros ton theon* is become Flesh. We must keep clear the distinction between the historical discovery of a Christological delineation (a noetic aspect) and the real manifestation of its content. There is, in fact, no contradiction between total participation in the divinity of the Father and the learning of obedience in suffering.—S. B. M.

365r. G. JOHNSTON, *CanJournTheol* 7 (3, '61) 205-209.

This volume, an example of the most mature scholarship, raises serious problems. The classes into which the titles of Jesus are assigned strike one as odd. One may ask whether Jesus did not think of Himself in the Galilean and Judean ministry as "Messiah," albeit of a distinctive type. How can one make the pre-existent relation of "Son of God" primary in the light of this title's application to the King of Israel, the Messiah, to the Adam figure, and to Jesus both at His Baptism and at His Transfiguration? It is perfectly obvious that C's classification is riddled with distortions of one sort or another, and it is just as clearly imposed artificially on the NT documents. An acute critic of C has posed other problems. We should be on our guard, he thinks, against being swayed too much by the ancient Jewish eschatological concepts. They were Jewish, and they are dated. C's critics call for "de-mythologizing."

A biblical theologian must make up his mind whether historical criticism allows him to take the theological ideas of the documents as *prima facie* revelations of ultimate truth. C is an exegetical theologian, and as such he renders valuable service; but he has weaknesses, chiefly because he is tempted to find unity in the NT where he should see variety.—S. B. M.

F. X. DURRWELL, *The Resurrection. A Biblical Study*, trans. R. Sheed (New York: Sheed & Ward, 1960), xxvi and 371 pp. [See also §§ 2-467r—468r.]

366r. K. FOSTER, "Return to the Resurrection," *Blackfriars* 42 (490, '61) 144-150.

D analyzes the *function* of the Resurrection in Christianity, and in so doing throws a challenge at the scholastic theology of the Catholic manuals which tends to divorce the Resurrection from the study of the redemption. Moving between the two focal points of Christ and His Church, D uses a method of successive to-and-fro consideration of the same complex textual data from different points of view. Three particular relationships which theologians find both interesting and difficult are emphasized: (1) the relation of Christ to His own Resurrection—developed much further than in Aquinas due to recent progress in Pauline exegesis; (2) the relation of the Resurrection to the cross as mutually complementary factors in the redemption—both of which *efficiently* cause our justification; (3) the relation of the Mystical Body to the risen physical body of Christ—this section unfortunately has some obscurities. Although it is a milestone in Catholic theology, this book is but a starting point for further explorations.—R. J. D.

J. FRISQUE, *Oscar Cullmann. Une théologie de l'histoire du salut*, Cahiers de l'Actualité religieuse (Tournai: Castermann, 1960), 280 pp. [See also §§ 5-906r—907r.]

367r. G. SIEGWALT, *RevHistPhilRel* 41 (1, '61) 91-95.

In the third part of his book, "Orientations majeurs d'un dialogue critique," F uses a procedure that is both correct and useful in pointing out the limitations of Cullmann's method and the insufficiency of his theology. F rightly criticizes Cullmann's "réduction positiviste"; and, utilizing the religious and human reality expressed in biblical terms, he seeks to discover the dimension of transcendence upon which rests true philosophy. F is justified in asserting that the very positiveness of the event implies its own religious, and therefore metahistorical, character; nevertheless, he does not seem to see the contradiction between the positivism and the supernaturalism of Cullmann whose failure to realize the full implications of the Incarnation stems from his lack of a sufficiently elaborated doctrine of the Holy Spirit. When F goes beyond this internal critique of Cullmann's thought and begins to contrast the Roman position with Cullmann's, the dialogue breaks down; for there is "no thorough-

fare from ontology to the Pope, to the Roman magisterium, to the Councils, to Roman tradition.”—S. B. M.

G. MIEGGE, *Gospel and Myth in the Thought of Rudolf Bultmann* (Richmond, Va.: John Knox Press, 1960), viii and 152 pp. [See also §§ 5-917r—919r.]

368r. H. M. BUCK, JR., *JournBibRel* 29 (1, '61) 67-68.

If not hostile, M is “at least not cordial to the ‘history of religions’ approach.” This clearly organized book sets forth the necessity of reinterpreting the Christian faith for a world which thinks scientifically instead of mythologically. “Two central issues emerge, the meaning of mythology and the necessity for self-knowledge.” But it is not necessarily NT mythology which leaves modern man still incredulous despite his desire to believe. Bultmann’s contention that the Gospel must be understood in existentialist terms or not at all, simply does not exhaust the alternatives. While M’s book is useful, a definitive treatment of Bultmann’s contribution remains to be written.—E. R. C.

E. SCHWEIZER, *Lordship and Discipleship*, *Studies in Biblical Theology* 28 (Naperville, Ill.: Allenson, 1960), 136 pp.

369r. N. J. McELENNEY, *TheolStud* 22 (2, '61) 288-290.

S writes from a background of some traditionally Protestant positions to which he joins elements from recent exegetical thought. His book provides some exegetical insights, but its value lies chiefly in presenting a picture of what Christ means to the contemporary non-Catholic theologian who seeks to make Jesus meaningful for men of this age. Unhappily, S appears guilty of manipulating his texts to fit previously taken positions.—R. J. D.

C. SPICQ, *Agapè dans le Nouveau Testament: Analyse des textes*, *Études Bibliques*, 3 vols. (Paris: J. Gabalda, 1958, 1959, 1959), 336 pp., 412 pp., 368 pp.

370r. F. N. DAVEY, *JournTheolStud* 12 (1, '61) 79-80.

In 1,000 pages of profusely documented exposition, S offers an exhaustive analysis of every occurrence in the NT of the words *agapān*, *agapē*, *agapētos*; and in the summarizing conclusions which follow each section of exposition, he portrays the astonishingly rapid development of the new *agapē*-concepts into the central, comprehensive theme of the NT. Since this is perhaps only a preliminary work, it may be premature to complain about the apparent diffuseness and repetition which hinders reference, and about the lack of a more systematic arrangement than merely that in which the NT documents are usually published. It does seem, however, that S has allowed a theological assumption about the conscious use of the *agapē*-concepts in the Synoptics to lessen the objectivity of his exegesis in this section.—R. J. D.

EARLY CHURCH — DEAD SEA SCROLLS

J.-P. AUDET, *La Didaché. Instruction des apôtres*, Études Bibliques (Paris: J. Gabalda, 1958), xvi and 498 pp. [See also §§ 4-301r—303r.]

371r. P. PRIGENT, "Une thèse nouvelle sur la Didaché," *RevThéolPhil* 10 (4, '60) 298-304.

It seems highly doubtful that the *Didache* was composed in three editorial stages, as A supposes. But these reservations concerning the editorial composition of the work need not, in principle, affect the results of his study of the sources. Especially attractive is his ascribing of the *Duae Viae* to a Jewish source, influenced by Qumran, then christianized and incorporated both in the *Didache* and the *Epistle of Barnabas*. While the handling of the difficult problem of the connection between these last two works is excellent, exception must be taken to his treatment of the relation between the *Didache* and the gospel traditions. "It seems obvious that the Didachist knew and used the Gospels (at least Matthew and Luke) rather than pre-Gospel traditions. Thus he could not have written his treatise around the year 50, as Audet would have it." Among the splendid pages in the running commentary which comprises the second half of the book, the long treatment on the origin of the literary and religious theme of the Eucharist is noteworthy. "It is unfortunate that this intelligent commentary is prefaced by a literary introduction containing so many debatable pages."—E. R. C.

M. GUARDUCCI, *The Tomb of St. Peter. The New Discoveries in the Sacred Grottoes of the Vatican*, trans. J. McLellan (New York: Hawthorn, 1960), 200 pp., illus.

372r. J. M. C. TOYNBEE, *Blackfriars* 42 (490, '60) 178-180.

Part I (cc. 1—4 and 6) of this avowedly popular book gives an account of recent archaeological studies. Part II (c. 5), "The Testimony of the Inscriptions," is marred by G's categorical summaries of her own often controversial studies.—R. J. D.

O. BETZ, *Offenbarung und Schriftforschung in der Qumransekte*, Wissenschaftliche Untersuchungen zum Neuen Testament 6 (Tübingen: Mohr-Siebeck, 1960), xii and 202 pp.

373r. P. WINTER, *RevQum* 3 (2, '61) 292-296.

B here offers an introduction to the totality of the religious ideas of the Qumran sect by concentrating on its concept of revelation. The second and third parts of the book could use some stylistic condensation, especially in the section dealing with the doctrine of the spirits. On the other hand, the com-

parison *tôrâ-hokmâ* needs a longer development. One of B's best contributions is to demonstrate the difference between the Qumran sect's teaching and the speculation of Gnostic systems of thought.—W. A. B.

S. WIBBING, *Die Tugend- und Lasterkataloge im Neuen Testament und ihre Traditionsgeschichte unter besonderer Berücksichtigung der Qumran-Texte*, Beihefte zur ZeitNTWiss 25 (Berlin: A. Töpelmann, 1959), xvi and 127 pp. [See also § 5-932r.]

374. J. JEREMIAS, *TheolLitZeit* 86 (6, '61) 426-427.

In this careful and scholarly work W compares the catalogues of virtues and vices in the NT with those of the Stoa, Jewry (unfortunately, without considering rabbinical material) and Qumran. In Qumran, in the *Testament of the Twelve Patriarchs* and in Paul, there is a dualistic understanding of the universe which is foreign to the OT and to Stoic writings. That the problem of explaining this dualism historically is still open can not be blamed on the author, but on the present state of knowledge.—W. A. B.

BULLETINS AND BIBLIOGRAPHIES

375r. GENERAL SURVEYS.

J. M. T. Barton, "Notes on Recent Work. Holy Scripture," *ClerRev* 46 (6, '61) 364-370.

P. Claudel, "Bulletin d'Ecriture Sainte. Nouveau Testament. *Saint Jean*," *AmiCler* 71 (Aug. 10, '61) 497-512.

Sister James Ellen, "Scripture Bibliography," *Worship* 35 (7, '61) 430-438.

J. Giblet, "Chronique biblique," *CollMech* 46 (2, '61) 185-192.

L. Ramlot, "L'Évangile selon saint Jean et la critique historique," *BibVie Chrét* 38 ('61) 80-87.

A. Viard, "Bulletin de théologie biblique: Nouveau Testament," *RevSciPhil Théol* 45 (2, '61) 284-313.

376r. NAG HAMMADI AND QUMRAN.

H. Bardtke, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 44. Die Rechtstellung der Qumrân-Gemeinde," *TheolLitZeit* 86 (2, '61) 93-104.

O. Betz, "Qumran und das Neue Testament: Auswahl aus der neueren Literatur," *NTStud* 7 (4, '61) 361-363.

M. Brändle, "Qumran," *Orientierung* 25 (Apr. 15, '61) 82-84.

M. Delcor, "La littérature récente sur les écrits de Qumran," *BullLitEccl* 62 (1, '61) 33-56.

W. S. LaSor, "Books—Periodicals," *RevQum* 3 (1, '61) 149-160; (2, '61) 313-320.

B. Schwank, "Lederrollen oder Papyruskodizes?" *ErbeAuf* 37 (2, '61) 146-151.

A survey of recent books on Nag Hammadi and Qumran.

S. Zeitlin, "Recent Literature on the Dead Sea Scrolls," *JewQuartRev* 51 (3, '61) 254-261.

BIOGRAPHICAL NOTES

BORNKAMM—Prof. Dr. Günther Bornkamm is a member of the evangelical Landeskirche and professor of NT theology at the University of Heidelberg. He was born in Görlitz, Germany, on October 8, 1905; after having studied at the Universities of Marburg, Tübingen, Berlin and Breslau, from 1924 to 1929, he received his D. Theol. from Marburg in 1931. He lectured in NT theology at the University of Königsberg (1934-36), and at Bethel (1937-39), and in 1946 was appointed professor at Göttingen where he remained until 1949. He then assumed his present position. A member of the Heidelberg Akademie der Wissenschaften, he has contributed to *ZeitNTWiss*, *ZeitTheolKirche*, *Theol LitZeit*, *NTStud* and other periodicals, and has published *Mythos und Legende in den apokryphen Thomas-Akten* (1933), *Das Ende des Gesetzes*, *Paulusstudien* (1952; 2nd ed., 1958), *Studien zu Antike und Urchristentum* (1959), *Überlieferung und Auslegung im Matthäusevangelium* (1960; 2nd ed., 1961). His book *Jesus von Nazareth* (1956; 4th and 5th eds., 1960) appeared in an English translation in 1960 and in a Japanese translation in 1961. He is now preparing for publication *Paulus*, and also commentaries on the Gospels of Matthew and Mark for the next edition of *Handbuch zum Neuen Testament*.

LOHSE—Prof. Dr. Eduard Lohse, born in Hamburg, Germany, on February 19, 1924, is a member of the Lutheran Church. He studied at the Theologische Schule, Bethel, and at the University of Göttingen where he received his D. Theol. From 1950 to 1953 he was pastor in Hamburg, and from 1953 to 1956 held the post of *Privatdozent* at the University of Mainz. Since 1956 he has been professor of NT at the University of Kiel. He has published in English *Mark's Witness to Jesus Christ*, World Christian Books 3 (1955), and in German *Die Ordination im Spätjudentum und in Neuen Testament* (1951), *Martyrer und Gottesknecht* (1955), *Israel und die Christenheit* (1960), and *Die Offenbarung des Johannes* (1960) in the series "Das Neue Testament Deutsch."

MASSON—Professor Charles Masson was born in Lausanne, Switzerland, on June 26, 1895. He is pastor of the National Reformed Evangelical Church of the Canton of Vaux and professor ordinarius of NT at the University of

Lausanne. He attended the University of Lausanne from 1913 to 1917 and was awarded his Lic. Theol. A pastor from 1918 to 1934, he later served as professor extraordinarius of NT in the faculty of theology at the University of Lausanne from 1935 to 1941, becoming professor ordinarius in 1941. His published works include *Les paraboles de Marc IV* (1945), *L'épître de saint Paul aux Colossiens* (1950), *L'épître de saint Paul aux Ephésiens* (1953), and *Les deux épîtres de saint Paul aux Thessaloniens* (1957), the last three works being part of the series "Commentaire du Nouveau Testament." He has contributed articles to *RevThéolPhil* and *RevHistPhilRel*. At present he is preparing a volume of exegetical and theological studies on the NT.

MITTON—Rev. Charles Leslie Mitton, an ordained minister of the Methodist Church, was born in Liverpool, England, on February 13, 1907. He studied at Manchester University where he was awarded the degree of B.A. (Honors Classics), and at Didsbury College. He took the degrees of M.Th. and Ph.D. externally at London University. From 1930 to 1933 he was assistant tutor at Headingley College, Leeds, and after ordination in 1933 served as Methodist Minister in Circuit from that year till 1951. Since that time he has been tutor in NT studies at Handsworth College, Birmingham, and Principal of the college since 1955. Among his writings are *The Epistle to the Ephesians: Its Authorship, Origin and Purpose* (1951), *The Formation of the Pauline Corpus of Letters* (1955), *The Gospel According to St. Mark* (1957), *The Good News* (1961). He has also contributed to *ScotJournTheol*, *JournTheolStud*, *ExpTimes* and *London Quarterly*. He is now working on a commentary on St. James' Epistle.

ROBINSON—Rev. James M. Robinson, a Presbyterian minister, was born in Gettysburg, Pennsylvania, on June 30, 1924. He studied at Davidson College (A.B.), Columbia Theological Seminary (B.D.), the University of Basel (D.Theol.), Princeton Theological Seminary (Th.D.), at the Universities of Marburg and Strasbourg, and at the École des Hautes Études in Paris. He became instructor in Biblical Theology at the Candler School of Theology of Emory University in 1952, assistant professor in 1955, and associate professor in 1956. In 1958 he was appointed associate professor of Theology and NT at the Southern California School of Theology in Claremont. He was guest professor at Columbia Theological Seminary from 1955 to 1958 and at the Universities of Göttingen in 1959 and Zurich in 1960. He has contributed articles to the *Interpreter's Dictionary of the Bible*, the *Biblisch-Historisches Handwörterbuch*, *JournBibLit*, *ScotJournTheol*, *JournBibRel*, *Theology Today*, *Religion in Life* and *Interpretation*. To the series "Studies in Biblical Theology" he has contributed two books: *The Problem of History in Mark* (1957) and *A New Quest of the Historical Jesus* (1959). His projected publications include the joint editing of a monograph series discussing new trends in German theology, and research upon the prayers and hymns of primitive Christianity.

BOOK NOTICES

INTRODUCTION

Bible Guides, ed. W. Barclay and F. F. Bruce (New York—Nashville, Tenn.: Abingdon Press; London: Lutterworth, 1961, paper \$1.00 each), 96 pp. each.

1. W. Barclay, *The Making of the Bible*.

13. C. L. Mitton, *The Good News*.

Recent renewed enthusiasm for Bible reading among the laity has prompted the publishers of this new series to provide the general reader with a combination guide and introduction to each book of the Bible, based on sound scholarship but presented in a simple, direct style. In the first of the series, W. Barclay sketches the background and history of the formation of the Canon. C. L. Mitton, in the first NT volume of the series, surveys the purpose and background of the three Synoptics.

A Bibliography of Bible Study For Theological Students (2nd rev. ed.; Princeton, N.J.: Princeton Theological Seminary, 1960, paper \$1.00), 107 pp.

An introductory note to this selective, classified bibliography indicates that it is a revision of a 1948 work destined for undergraduate theological students and for ministers. The selection is limited to titles in English and includes both older recognized works and more recent ones. The list was drawn up under the chairmanship of B. M. Metzger.

Calwer Bibellexikon, ed. T. Schlatter with K. Gutbrod and R. Kücklich (Stuttgart: Calwer Verlag, 1961, paper DM 7.50 each fascicle).

Lieferung 1. A-Esra, cols. 1-288.

Lieferung 2. Esra-Jagd, cols. 289-576.

Lieferung 3. Jahasiel-Megiddo, cols. 577-864.

Lieferung 4. Mehl-Sarg, cols. 865-1152.

Lieferung 5. Sargon-Z, cols. 1153-1444.

The Stuttgart publishing house has revised and recast the original *Calwer Bibellexikon* (1884). This new edition, under the guiding hand of T. Schlatter, includes contributions by H. Bartdke, G. Fohrer, K. Gutbrod, J. Hermann, R. Kücklich, F. Lang, O. Michel, E. Pfeiffer, A. S. van der Woude and many others. Sixty-four pen sketches and fourteen maps are distributed throughout the work which is intended for use by students, teachers, preachers and others interested in a readily available but easily manageable handbook. The publishers inform us that with the publication of the final fascicle (Summer, 1961), the price of the whole lexicon will be at least ten to fifteen percent higher.

J. DANIÉLOU, *Christ and Us*, trans. W. Roberts (New York: Sheed & Ward, 1961, \$3.95), xii and 236 pp.

Translated from D's *Approches du Christ* (Paris: Grasset, 1960), this survey of speculative thought examines in broad outline the approaches of several disciplines to Christ: historical, theological, exegetical, mystical, philosophical, etc. Excessive concentration on any one methodology blinds us to the whole Christ: "In the end, the diversity of these approaches only succeeds in partitioning Christ Himself. . . ." But in the mutual complementarity of these disciplines one finds that the Christ of history and the Christ of faith are one and we can "get a glimpse of the fullness of Christ."

Dictionnaire de la Bible, Supplément, ed. L. Pirot, A. Robert, H. Cazelles, *Fascicule XXXV. Parenté—Passion* (Paris: Letouzey & Ané, 1960, paper 20 NF), cols. 1281-1492.

A. Feuillet's study of the parousia (88 cols.) begins with a philological and exegetical introduction, followed by a treatment of the topic in all the NT books. He pays close attention to the major trends of thought on the Second Coming, especially those of the present century. X. Léon-Dufour contributes an article (73 cols.) on the Passion Narratives, ordered under three major headings: (1) literary formation, (2) historicity and (3) a brief doctrinal conclusion. Kornfeld's article on kinship is concluded from the previous fascicle and a study of perfumes by É. Cothenet is also included.

Das Erbe des 19. Jahrhunderts. Referate vom Deutschen Evangelischen Theologentag 7.—11. Juni 1960 in Berlin, ed. W. Schneemelcher (Berlin: A. Töpelmann, 1960, DM 9.80), 89 pp.

The theme of the principal papers at the meeting mentioned in the title was the theological heritage of the 19th century. In the three papers printed in this volume R. Hermann singles out "Systematisch bedeutsame Motive" from 19th-century theology, K.-G. Steck surveys dogma and the history of dogma, and W. G. Kümmel sketches the main lines of NT research in the period from 1820 to 1920.

G. S. GLANZMAN, S.J., AND J. A. FITZMYER, S.J., *An Introductory Bibliography for the Study of Scripture*, Woodstock Papers No. 5 (Westminster, Md.: Newman, 1961, paper \$1.50), xix and 135 pp.

The preface to this annotated bibliography of basic works on the OT and the NT states its aim: "to present a list of titles of reasonable length with which the student who is beginning theology or the study of Scripture in a serious way might do well to familiarize himself." Its 342 classified entries cover both periodicals and books (with frequent references to significant reviews) in all phases of biblical study and the whole is supplemented by a five-page index of modern authors. The compilers are actively engaged in teaching the OT (Glanzman) and the NT (Fitzmyer) at Woodstock College, Maryland.

E. R. GOODENOUGH, ET AL., *Five Essays on the Bible. Papers read at the 1960 Annual Meeting of the American Council of Learned Societies* (New York: American Council of Learned Societies, 1960, \$1.00), 80 pp.

Five distinguished scholars of varying background here present studies of somewhat general interest to biblical students and to the lay reader. E. R. Goodenough considers the milieu which produced the Bible. R. H. Bainton briefly surveys the Reformation as seen through Luther's approach to the Bible. M. S. Enslin studies the effect of biblical criticism on modern civilization and a brief paper by Howard Mumford Jones is entitled "The Bible from a Literary Point of View." The concluding chapter, by N. Glueck, views the relation of archaeology to the Bible.

Interpretation. A Journal of Bible and Theology. Index. Volumes I-IX, 1947-1956, compiled by S. McCormick, Jr. (Richmond, Va.: Interpretation, 1961, paper \$1.00), 104 pp.

After a complete listing of articles, authors, books reviewed, reviewers, references to persons and biblical references appearing in *Interpretation* during the period covered by the *Index*, the compiler devotes the bulk (sixty-two pages) of his work to a classified subject index.

G. MACGREGOR, *The Bible in the Making* (London: John Murray; Philadelphia, Pa.: Lippincott, 1961, 30 s.), 310 pp.

The Dean of the Graduate School of Religion at the University of Southern California has written this survey of Bible versions mainly for the general reader. Five chapters describe the formation of the books of both the OT and the NT; a sixth explains their use in the early Church and the remaining sixteen chapters describe their transmission to the present day. Eleven appendixes provide miscellaneous information, e.g., Heb 1:1-4 in forty different English versions, a hitherto unpublished report by E. H. Robertson of the United Bible Societies on "The Roman Catholic Church and the Bible in Western Europe today."

Novum Testamentum Graece et Latine apparatu critico instructum, ed. A. Merk, S.J. (8th ed.; Rome: Pontificio Instituto Biblico, 1957, 2,200 Lire or \$3.70), 47* and 857 pp., 4 maps.

J. P. Smith, S.J. notes in the Preface to this eighth edition of Merk that it is essentially the same as the fifth edition (1944) but incorporates various additions and corrections suggested by Merk himself, by S. Lyonnet, S.J., and by the present redactor. A special word of gratitude is extended to E. Nestle for valuable suggestions.

J. L. PRICE, *Interpreting the New Testament* (New York: Holt, Rinehart & Winston, 1961, \$8.50), xv and 572 pp., 16 illustrations, 2 maps.

Two preliminary chapters on the purpose and methods of NT study serve to introduce this lengthy analysis of the NT in its historical setting. With the needs of the layman and student in mind, Price, Chairman of the Department of Religion at Duke University, examines each NT book, providing outlines, discussions of critical issues, surveys of background material and texts. Though his work is based on current international scholarship, P limits his citations to works in English. Photographs and an index supplement the text of this, the author's first book.

F. RIENECKER, *Sprachlicher Schlüssel zum Griechischen Neuen Testament nach der Ausgabe von D. Eberhard Nestle* (10th ed.; Giessen—Basel: Brunnen-Verlag, 1960, DM 12), xxx and 636 pp.

The popularity of this grammatical key to the NT is well attested by the 55,000 copies now in print. It contains a brief survey of Greek grammar, vocabulary lists, and for each word of the NT: translation, grammatical identification and references to standard commentaries and reference works. The many printings have enabled the author to make numerous improvements in expression and to eliminate typographical errors almost completely.

J. D. SMART, *The Interpretation of Scripture* (Philadelphia, Pa.: Westminster Press, 1961, \$6.00), 317 pp.

The Jesup Professor of Biblical Interpretation at Union Theological Seminary, New York, sees historical criticism and biblical theology as two rival and divergent streams of endeavor among biblical scholars. The correct interpretation of Scripture, he maintains, must take into account both the human and the divine aspects therein contained. He proceeds to lay the groundwork for a biblical theology by considering questions of hermeneutics, biblical unity, typology, inspiration, etc. Two final chapters present a historical survey of the last two hundred years of biblical interpretation of both Testaments. A five-page bibliography and an index are included.

J. STEINMANN, *Richard Simon et les origines de l'exégèse biblique* (Bruges: Desclée de Brouwer, 1960, paper 195 Bel. fr.), 451 pp., 12 plates.

The dominant figure in biblical exegesis from the Renaissance to the nineteenth century has, until recently, been practically unknown and vastly unappreciated. Steinmann has here reconstructed the life and prodigious accomplishments of Richard Simon, tracing the evolution of his thought through his many publications and the vigorous controversies they stirred in the Church. The book is equipped with a bibliography of Simon's works and an index of names cited in the biography.

V. TAYLOR, *The Text of the New Testament. A Short Introduction* (New York: St. Martin's Press, 1961, \$3.50), xii and 113 pp.

Fearing that textual criticism is losing ground among younger students and that their interest and enthusiasm for it must be rekindled, the distinguished NT critic and scholar, now retired, has composed this brief introduction to the subject. Rather than overwhelm the student with a surfeit of detail, T simply offers a nucleus of essential material, concentrating on eight uncial MSS and a few papyrus MSS, miniscules, and VetLat and Vulg MSS. Subsequent chapters treat versions, patristic quotations and the work of Westcott, Hort, Streeter and others. A final chapter of select readings is to help the student in the practical application of the principles learned in earlier chapters.

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VII, Lieferung 4 (Bogen 11-14) *satanas—semeion* (Stuttgart: W. Kohlhammer, 1961, paper DM 4.60), pp. 161-224.

This latest fascicle of Kittel's *TWNT* contains the completion of the article on *satanas* (five pages by Foerster and Schäferdiek), three pages on *sbennymi* by Lang and four pages on *seiō*, *seismos* by Bornkamm. Foerster's exposition of *sebomai* and its cognates (27 pp.) including *asebēs* and *semnos* and Rengstorff's treatment of *semeion* and its cognates (26 pp., incomplete) occupy the major share of the contents.

The Twentieth Century New Testament. A Translation into Modern English (Chicago: Moody Press, 1961, cloth \$3.50, paper \$1.29), x and 449 pp.

At the turn of the century a new translation of the Bible in English appeared with the avowed purpose of making the NT read as lively in the twentieth century as it did in the first. The books were arranged in what was then considered their chronological order; the text was printed in paragraphs and used quotation marks for dialogue, etc. The Preface to this new edition of that translation states that only a few changes have been made (return to normal order of books; some explanatory footnotes; occasional word changes) since the publishers believe "it is superior to many translations now available, both in accuracy and in style."

Die Welt der Bibel (Düsseldorf: Patmos-Verlag, 1961, paper DM 4.80 each).

11. L. Alonso Schökel, S.J., *Probleme der biblischen Forschung in Vergangenheit und Gegenwart*, trans. R. Reinhard, 125 pp.

12. H. Lignée, C.M., *Zelt Gottes unter den Menschen. Der Tempel im Alten und Neuen Bund*, trans. A. Baum, 124 pp.

Translated from his Spanish original, *El Hombre de hoy ante la Biblia* [cf. *NTA* 5 (1, '60) p. 109], Fr. Alonso-Schökel's booklet contains a survey of the development of biblical science since the Reformation, an evaluation of the merits of literary criticism and biblical archaeology, and a discussion of present day biblical problems. Fr. Lignée's study of the Temple was originally published

as two monographs: *Le Temple du Seigneur* and *Le Temple Nouveau*. The first concerns the man-made sanctuary of God and the second treats of the preparations for a spiritual sanctuary.

J. D. YODER, *Concordance to the Distinctive Greek Text of Codex Bezae*, New Testament Tools and Studies, Vol. II (Leiden: Brill, 1961, 15 gld.), vi and 74 pp.

The second in this series of NT tools is designed for the NT textual critic and lexicographer. It lists every word in Bezae that is not present in Westcott & Hort's edition of the Greek NT (and hence not in Moulton & Geden's *Concordance*). The basis of Y's work is F. H. Scrivener's transcription of the MS, checked for accuracy against a photographic facsimile of the original. An appendix lists proper names in their Bezan spelling when that differs from Westcott & Hort's edition.

F. ZORELL, S.J., *Lexicon Graecum Novi Testamenti*, Cursus Sacrae Scripturae, Pars Prior, VII (3rd ed.; Paris: Lethielleux, 1961, 65 NF), xxiii and 44 pp., 1502 cols.

Long one of the standard NT lexica, this work needs no introduction. The present edition is a photographic reprint of the second edition of 1930 with an added forty-four page section of bibliographical references for individual words. The references, compiled by M. Zerwick, S.J., of the Pontifical Biblical Institute, Rome, are mostly to works done in the past two decades. A system of asterisks in the body of the lexicon facilitates the use of this new section.

GOSPELS—ACTS

W. BARCLAY, *The Mind of Jesus* (New York: Harper, 1961, \$5.00), x and 340 pp.

Largely rewriting a series of articles he published in *The British Weekly*, B draws on the Synoptics to set down the picture of Jesus' spirit, heart and mind as he sees it. The text is also published in England in two volumes: *The Mind of Jesus* and *Crucified and Crowned* (London: SCM Press, 1960 & 1961).

C. BARTLETT, *As a Lawyer Sees Jesus. A Logical Analysis of the Scriptural and Historical Record* (New York: Greenwich Book Publishers, 1960, \$3.00), 197 pp.

A professional lawyer and former judge found the inspiration for this book in many years of Sunday School teaching. He brings his legal training to bear on the circumstances (OT background, authenticity of the record, examination of the witnesses) and the evidence (birth, preaching, miracles, death, Resurrection of Christ), finally weighing all the facts as would a judge in court.

C. H. DODD, *The Parables of the Kingdom* (rev. ed.; New York: Scribner's, 1961, \$3.50), xi and 176 pp.

D notes in the Preface to this edition that he has thoroughly revised his 1946 original of the same title (based on his Schaffer Lectures at Yale Divinity School in 1935) "not that any far-reaching alteration seemed to be called for; but I have welcomed the opportunity to introduce here and there minor changes and additions, with occasional references to more recent work bearing on my theme." The edition is thoroughly indexed.

G. P. GILMOUR, *The Memoirs Called Gospels* (Chicago—Los Angeles: Judson Press, 1961, \$3.50), x and 299 pp.

After several prefatory chapters to introduce the general reader to the Gospels, Gilmour, former Baptist pastor and now President and Vice-Chancellor

of McMaster University in Hamilton, Ontario, presents a "survey of the Gospel record" which grew out of his classroom lectures. The last seventy pages contain notes and bibliographies for each chapter, an appendix on biblical aids and a general index.

The Gospel of John from Norlie's Simplified New Testament. In Plain English—for Today's Reader. A New Translation from the Original Greek by O. M. Norlie (Grand Rapids, Mich.: Zondervan, 1961, paper \$.25), 60 pp.

Aimed at making the language of the NT more readily intelligible and simple for today's teen-agers and young people, N's new translation, of which this pamphlet is a sample, elects simple words and shorter sentences as its principal means of achieving clarity.

The Gospels Reconsidered. A Selection of Papers read at the International Congress on the Four Gospels in 1957 (Oxford: Basil Blackwell, 1960, 27 s. 6 d.), 222 pp.

Fourteen English and two French articles from *Studia Evangelica* (Berlin: Akademie-Verlag, 1958) are here selected to bring them to a wider audience. Among the articles chosen for reissue are those of K. Aland on NT textual criticism, J. P. Audet on *Eucharistia*, J. H. Crehan and H. Cunliffe-Jones on the fourfold character of the Gospel, J. Daniélou on the NT and the theology of history, A. M. Ramsey ("The Gospel and the Gospels"), B. Reicke on the travel narrative in Luke, H. Riesenfeld on the Gospel tradition, J. A. T. Robinson and W. C. van Unnik on John. There are other contributions by J. Daniélou, A. Hamman, R. D. Potter, R. D. Richardson, D. E. H. Whiteley and R. R. Williams.

R. GUTZWILLER, *Die Gleichnisse des Herrn* (Einsiedeln—Cologne: Benziger, 1960, 8.80 Sw. fr.), 164 pp.

This posthumous work reproduces for a larger circle of readers the reflections of R. Gutzwiller on the parables of Christ, first published in a weekly series in Switzerland. The main theme of this hard-bound booklet is the kingdom of God. The various parables are divided according as they pertain to the divine aspect of the kingdom, the human aspect or the fulfillment of the kingdom.

K. HEIM, *Jesus the Lord. The Sovereign Authority of Jesus and God's Revelation in Christ*, trans. D. H. van Daalen (Philadelphia, Pa.: Muhlenberg Press, 1961, \$3.50), x and 192 pp.

Translated from the fourth German edition of *Jesus der Herr* (Hamburg: Furche-Verlag, 1955), this is the second of a series of five studies by the late professor of systematic theology at Tübingen University. Using ideas prominent in the writings of Kierkegaard, H emphasizes the relevance of the Christian faith for modern man. His basic assertion is that Jesus should not be relegated to the historical past but should be experienced as a present and urgent reality in one's personal life.

K.-P. KÖPPEN, *Die Auslegung der Versuchungsgeschichte unter besonderer Berücksichtigung der Alten Kirche*, Beiträge zur Geschichte der biblischen Exegese 4 (Göttingen: Mohr-Siebeck, 1961, paper DM 15), iii and 126 pp.

This work is a historical treatise on the story of Christ's temptation. It is an examination of the development in exegesis of the pertinent pericopes as found in the Fathers of the Church, the theologians of the Middle Ages and Martin Luther.

E. LINNEMANN, *Gleichnisse Jesu. Einführung und Auslegung* (Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 13.80), 196 pp.

This book is intended as an aid to religion teachers or catechists and is written in popular style in order to be understandable by all, even those with no theological training. After a general introduction to the nature of the parable, L offers an interpretation of eleven major parables. Fifty pages of notes at the end of the book give the present position of scientific research on the parables previously treated. There is also a brief bibliography and an introductory note by E. Fuchs.

T. LOHMANN, *Die Einsamkeit Jesu, Aufsätze und Vorträge zur Theologie und Religionswissenschaft* 14 (Berlin: Evangelische Verlagsanstalt, 1960, paper DM 2.70), 56 pp.

Granting the phenomenon that all great religious men are men apart and alone, this monograph seeks to add to our picture of the historical Christ by investigating His loneliness: at the age of twelve, in His secret Messiahship, in the crowd's lack of understanding of His person and mission.

E. LOHMEYER, *Das Vaterunser* (4th ed.; Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 8.50), 216 pp.

This well-known and highly praised explanation of the Our Father, now in its fourth printing, stresses the eschatological interpretation of the prayer.

E. LOHSE, *Die Auferstehung Jesu Christi im Zeugnis des Lukasevangeliums*, Biblische Studien 31 (Neukirchen Kreis Moers: Neukirchener Verlag, 1961, paper DM 2.85), 40 pp.

In the thirty-first of this series, edited by O. Weber, H. Gollwitzer and H.-J. Kraus, E. Lohse offers a brief introduction to and exegesis of the four major events which comprise Lk 24.

H. K. LUCE, *Jesus of Nazareth* (London: A. & C. Black, 1961, 15 s.), 128 pp., 16 illustrations, map.

Canon Luce's long experience as headmaster of Durham School makes him especially qualified to write this life of Christ for teen-agers. He seeks to present Christ as at once virile and tender. Sixteen drawings by S. Tresillian enliven the text.

G. H. C. MACGREGOR AND A. Q. MORTON, *The Structure of the Fourth Gospel* (Edinburgh: Oliver & Boyd, 1961, 15 s.), 135 pp.

As a professional biblicist, MacGregor (professor of biblical criticism at Glasgow University) was originally skeptical of the methods and conclusions of statistical literary analysis, but on discovering that Morton's statistical analysis of John led to a hypothesis that the Fourth Gospel is a conflation of two sources (a hypothesis previously entertained by MacGregor on solely critical grounds), the two collaborated to produce this analysis of the structure of John. Basing their complementary investigations on the Oxford text of A. Souter, they tentatively conclude that the Fourth Gospel was composed from two sources by a primary redactor and later underwent a secondary redaction. These various elements are indicated in several appendixes, the last of which arranges the RSV of John so that both source elements and redactional elements are indicated.

J. R. H. MOORMAN, *The Path to Glory. Studies in the Gospel According to Saint Luke* (London: S. P. C. K., 1960, 21 s.; Greenwich, Conn.: Seabury Press, \$4.75), ix and 300 pp.

The Bishop of Ripon states that his book is not a commentary and does not

concern itself with problems of textual criticism but is "intended to help us to see the life and teaching of Christ as it appeared to a contemporary, and to suggest some thoughts for our own guidance as we try to think out the message of the Gospel in our own days."

M. PONCELET, R.S.C.J., *Le mystère du sang et de l'eau dans l'Évangile de Saint Jean*, L'Eau vive (Paris: Cerf, 1961, paper 5.70 NF), 182 pp.

In this reflective work on Jn 19:33-37 Mère Poncelet invites the reader to meditate on the Johannine presentation of the love of the Sacred Heart. Though founded on exegesis, this is primarily an ascetical study.

K. H. RENGSTORF, *Die Auferstehung Jesu. Form, Art und Sinn der urchristlichen Osterbotschaft* (4th rev. ed.; Witten/Ruhr: Luther-Verlag, 1960, DM 16.80), 172 pp.

This work is based on a course R gave for pastors and teachers of religion in 1951. The matter dealing with the practical theological relevance of the Resurrection has since been revised and augmented. The heart of the work is devoted to the place, the character and the import of the kerygma dealing with the Easter event. A second part treats five additional topics related to the Resurrection kerygma. A fourfold index completes the volume.

J. SCHMID, *Das Evangelium nach Lukas. Übersetzt und erklärt*, Regensburger Neues Testament Vol. 3 (4th rev. ed.; Regensburg: Pustet, 1960, cloth DM 14.50, paper 12.50), 367 pp.

The fourth edition of S's commentary continues to be distinguished for its interest in the Synoptic Problem and for the manner in which the author keeps in mind the needs of the Catholic theologian and preacher. Of special interest are the eleven excursuses which treat questions of history (e.g., the census), of theology (e.g., the Holy Spirit) and of spirituality (e.g., Jesus and prayer, Jesus and suffering).

H. SCHÜRMAN, *Worte des Herrn. Jesu Botschaft vom Königtum Gottes. Auf Grund der synoptischen Überlieferung zusammengestellt*, Herder-Bücherei 89 (Freiburg—Vienna: Herder, 1961, paper DM 2.20), 188 pp.

This is an essentially unchanged edition of S's third edition of a presentation of Our Lord's sayings on the kingdom, originally published in East Germany [cf. *NTA* 5 (2, '61) p. 246]. In order that it may reach a greater audience, it is now published as one of a series in Herder's popular-priced paperbacks.

J. STALKER, *The Trial and Death of Jesus Christ. A Devotional History of Our Lord's Passion* (new ed.; Grand Rapids, Mich.: Zondervan, 1961, \$2.50), 185 pp.

This is an unchanged reprint of a popular account of Christ's Passion and death by the late evangelical author and pastor in the Free Church of Scotland. Despite the sub-title, the author declares in his Introduction (dated 1894) that he has not written in the "declamatory and interrogatory style common in devotional works."

H. STOCK, *Studien zur Auslegung der synoptischen Evangelien im Unterricht* (Gütersloh: Carl Bertelsmann, 1959, DM 16.80), 254 pp.

An instructor in the Pedagogic Academy of Göttingen here attempts to close the gap between scientific theology and religious instruction. He emphasizes the bond between the two and the need of the religious instructor to seek his material in the products of theology. Drawing on recent biblical discoveries the author offers pedagogical suggestions both on a theoretical basis and in practical examples of text interpretation. He includes five pages of classified bibliography.

M. J. SUGGS, *The Gospel Story* (St. Louis, Mo.: Bethany Press, 1960, \$2.50), 95 pp.

The author expressly avoids the history of biography. He lays the general background for the Gospels, then divides it into the Synoptic with its prevailing theme of the kingdom, and the Johannine with its prevailing theme of "life." The purpose of this brief study by a NT professor at Texas Christian University is to show the general reader the religious motive in the composition of the Gospels.

W. TRILLING, *Das wahre Israel. Studien zur Theologie des Matthäusevangeliums*, Erfurter theologische Studien 7 (Leipzig: St. Benno-Verlag, 1959, paper DM 21.50), xx and 210 pp.

This volume is the major part of T's dissertation on the theology of Matthew's Gospel. His main purpose is to highlight the consciousness and the picture of the Church which this Gospel reveals. The book's main divisions are (1) the crisis of Israel: the rejection; (2) the true Israel: the kingdom of God; (3) the law of the true Israel: the fulfillment of the Torah. The study is fully indexed and has a nine-page classified bibliography.

I Vangeli nella Critica Moderna a cura di Marini, Capoferri, Mariani, Benassi, Testa, Calandra, Robertella, Maistrello, Gennaro, Sisti (Turin: Società Editrice Internazionale, 1960, paper 1,300 Lire), vi and 243 pp.

In 1957 the first Italian Franciscan Biblical Congress was held at the Basilica of San Sebastian in Rome. Ten papers given there by Franciscan scholars are here published. The subjects include Qumran, the Synoptic and Johannine questions, the Shroud of Turin and demythologizing.

R. S. WALLACE, *The Gospel Miracles. Studies in Matthew, Mark, and Luke* (Grand Rapids, Mich.: Eerdmans, 1960, \$3.50), xiii and 161 pp.

Wallace, a director of the *ScotJournTheol*, studies twenty miracles of the Synoptic Gospels, most of which deal with the pedestrian problems of Christ's contemporaries. The Resurrection, Transfiguration and Ascension are not treated. He subdivides the treatment of each miracle into pertinent sections in order to show that modern counterparts exist for different aspects of each miracle. Some of these studies were originally preached as sermons.

A. M. WARD, *The Gospel According to St. Matthew*, Epworth Preacher's Commentaries (London: Epworth, 1961, 12 s. 6 d.), xi and 162 pp.

Like the others of this series, this volume on Matthew aims to satisfy the needs of the preacher by providing (1) a paragraph-by-paragraph summary of the Gospel, based on the RV, but not including the text, (2) occasional brief exegesis and (3) hints for homiletic exposition. Since 1955 W has occupied the Lamplough Chair of New Testament Language and Literature, and Classics, at Richmond Theological College.

U. WILCKENS, *Die Missionsreden der Apostelgeschichte. Form- und traditions-geschichtliche Untersuchungen*, Wissenschaftliche Monographien zum Alten und Neuen Testament 5 (Neukirchen Kreis Moers: Neukirchener Verlag, 1961, cloth DM 27.85, paper 23.40), 238 pp.

W's monograph is designed to supply for the lack of a thematic analysis of the missionary sermons of Acts, an analysis which is presupposed by most modern exegetes who follow the hypotheses of Dibelius and Dodd. The first section examines the relationship of the sermons to their places in Acts. The second attempts to discover whether there were traditions in which the scheme of the sermons reappears. The third and key section analyzes the material of

the sermons for evidence of ancient kerygmatic formulas. W concludes that, far from containing ancient formulas, the sermons are largely the product of Luke's own theology.

D. H. YARN, JR., *The Four Gospels as One. The Life, Ministry and Mission of Jesus Christ: An Arrangement of the Gospels in Narrative Form* (New York: Harper, 1961, \$3.95), xxi and 201 pp.

In this volume an evangelical preacher has arranged the AV into a single consecutive narrative aimed at introducing the beginner to the life of Christ. An appendix provides a table of parallel passages.

EPISTLES—APOCALYPSE

SAINT AUGUSTIN, *Commentaire de la première Épître de S. Jean. Texte latin. Introduction, traduction et notes par P. Agaësse, S.J., Sources chrétiennes 75* (Paris: Cerf, 1961, paper 18 NF), 452 pp.

Agaësse, a professor on the philosophical faculty of the Jesuit seminary in Vals-près-le Puy who collaborated in the "Bibliothèque Augustinienne" edition of the *de Trinitate*, treats all the usual data in his 102 pages of introduction, concentrating extensively on the doctrinal aspects of Augustine's ten tracts on John. The text and a French translation on facing pages follow the introduction. A scriptural and an analytical index, but no bibliography, accompany the text.

L. BAECK, *Paulus, die Pharisäer und das Neue Testament* (Frankfurt am Main: Ner-Tamid-Verlag, 1961, cloth DM 14.80, paper 12.80), 196 pp.

These three posthumously published essays of the Berlin rabbi are works of his later life when he concentrated on the question of the meaning of life for the believing Jew and for the Christian. He analyzes the spiritual future, and the value of life, for the Pharisee; the gospel as a source of Jewish belief in the historical order; and the belief of Paul, the Jew.

M.-E. BOISMARD, O.P., *Quatre hymnes baptismales dans la première épître de Pierre, Lectio Divina 30* (Paris: Cerf, 1961, paper 10.80 NF), 181 pp.

Recent studies of 1 Peter have disclosed in its composition a strong influence from the early baptismal catechesis and liturgy. Incorporating some of his previous work (cf. *NTA* §§ 1-97; 2-113) and interpolating from parallel sources, B finds four baptismal hymns in 1 Peter: 1:3-5; 3:18-22; 2:22-25 and 5:5-9. He would fix the *terminus ad quem* of at least the first and third hymn at about A.D. 50. His study is thoroughly documented and indexed.

A. CODY, O.S.B., *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews. The Achievement of Salvation in the Epistle's Perspective* (St. Meinrad, Ind.: Grail Publications, 1960, paper \$5.00), xiii and 227 pp.

Selected by the Christian Research Foundation as a prize-winning work for 1959-60, this dissertation by a monk of St. Meinrad Archabbey attempts a systematic view of the distinctly Levitical typology of Hebrews, centered in the Ascension and Session. The introductory chapters situate the heavenly sanctuary and liturgy in their OT and extracanonical Judaic matrix, and subsequent chapters concentrate on the use made of these figures in Hebrews. Bibliography and indexes complement the text.

E. E. ELLIS, *Paul and His Recent Interpreters* (Grand Rapids, Mich.: Eerdmans, 1961, paper \$1.75), 63 pp.

This booklet attempts to furnish to seminary students and others engaged in

biblical studies a summary of recent research trends in the Pauline field and to make them more aware of the critical issues in Paul. Special consideration is given to recent work on Pauline eschatology and on the authorship of the Pastorals. E has added several indexes.

Les Épîtres de Saint Paul. Traduction du Chanoine E. Osty (2nd ed.; Paris: Siloé, 1960, cloth 18 NF, paper 14), xxvii and 341 pp., 3 maps.

This second edition of a translation first published in 1945 has been completely revised by Osty, a Sulpician professor of the *Institut Catholique* in Paris and a member of the board of directors of the *Bible de Jérusalem* commission. This edition is equipped with explanatory footnotes compiled by M. J. Trinquet, P.S.S., professor at the Major Seminary of Issy. The texts are prefaced with chronological tables, brief analyses of the Letters, a brief biography of Paul and a short critical bibliography through 1959. A doctrinal index is included to facilitate the study of Pauline themes.

D. GUTHRIE, *New Testament Introduction. The Pauline Epistles* (Chicago: Inter-Varsity Press, 1961, \$5.95), 319 pp.

The Lecturer in New Testament Language and Literature at the London Bible College starts his projected three volumes of NT introduction with the Pauline material because (1) it is earlier than the rest of the NT and (2) it provides a good working area for illustrating critical principles. The documentation betrays familiarity with both standard and current scholarly literature, echoing G's avowed intention to give the student a "balanced survey of modern critical opinions. . . ." Supplementary chapters treat the Pauline corpus, sources, chronology and pseudepigraphy. Lengthy bibliographical data and two indexes (author and subject) are included.

T. HEWITT, *The Epistle to the Hebrews. An Introduction and Commentary*, The Tyndale New Testament Commentaries, Vol. 15 (Grand Rapids, Mich.: Eerdmans, 1960, \$3.00), 217 pp.

About half of H's Introduction concerns the authorship of Hebrews, while the rest treats date, occasion, purpose, destination and readership. Like the others of the series, his commentary is mainly exegetical and he acknowledges great dependence on Manson, Westcott and Moffatt. A brief bibliography is found at the beginning, but no notes or indexes.

E. KÄHLER, *Die Frau in den paulinischen Briefen unter besonderer Berücksichtigung des Begriffes der Unterordnung* (Zürich—Frankfurt am Main: Gotthelf-Verlag, 1960, paper 18 Sw. fr.), 311 pp.

In this heavily documented volume, a republication of her doctoral dissertation, K seeks to answer two questions: what is the place of the woman and what is the concept of subordination in the Pauline Epistles? The work is less of a historical presentation than an exegetical investigation. 1 Corinthians, Eph 5:21 ff., 1 Tim 2 and Tit 2 come under closest scrutiny to determine the place of the woman. A comparison of the meaning of subordination in other contexts (e.g., in reference to the state, to Christ) helps to answer the second question. Notes and eight pages of bibliography conclude the volume.

S. KISTEMAKER, *The Psalm Citations in the Epistle to the Hebrews* (Amsterdam: G. van Soest, 1961, paper 9.75 gld.), 167 pp.

In his doctrinal dissertation submitted to the Free University of Amsterdam, K first finds that the OT citations in Hebrews were borrowed from early Christian liturgy. Then, by analogy with the Qumran *p̄šārīm*, he considers Hebrews as a form of midrash *p̄šer* (especially on Pss 8:4-6; 95:7-11; 110:4

and 40:6-8). The concluding chapter considers the theological motifs arising from the foregoing study of the citations. The dissertation is completed by seven pages of bibliography and eight of scriptural indexes.

J. KLAUSNER, *From Jesus to Paul*, trans. W. F. Stinespring, Beacon Paperback BP 115 (Boston: Beacon Press, 1961, paper \$2.95), xvi and 624 pp.

This paperback edition of K's 1943 original (New York: Macmillan) is a historical study of Paul which proposes to analyze his teachings in the light of liberal Jewish beliefs. Much of the book is given over to a description of the religious and social conditions in the Roman Empire at the time of Paul. This edition includes an abbreviated comprehensive index.

H. F. KOHLBRÜGGE, *Das siebte Kapitel des Römerbriefes. In ausführlicher Umschreibung*, Biblische Studien 28 (Neukirchen Kreis Moers: Neukirchener Verlag, 1960, paper DM 4.50), 117 pp.

An Introduction by A. de Quervain notes that the biblical exegete should not overlook this work, first published in 1839, although it was not intended as a definitive exegetical treatise. K offers a series of reflections by way of commentary on each verse of the text, in the course of which he presents his insights about the way to sanctity through an understanding of Christ and the law of God.

E. R. LEWIS, *The Acts of the Apostles and the Letters of St. Paul*, The London Divinity Series, Vol. V (London: James Clarke, 1960, 6 s.), 160 pp., 4 plates, 4 maps.

Part of "a series of textbooks primarily written for candidates preparing for G. C. E. examinations in Divinity," this study of Acts and Paul by a G. C. E. examiner makes great use of the Epistles to help the student understand Acts. Each chapter concludes with a few questions to provoke reflection and further study. The book also contains a one-page bibliography and a short index.

O. MICHEL, *Der Brief an die Hebräer*, Kritisch-exegetischer Kommentar über das Neue Testament, No. 13 (11th rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1960, DM 24), xiii and 381 pp.

In this revision of the tenth edition Prof. Michel of Tübingen has added new material in an appendix treating, among other matters, of the relations between the Epistle and Qumran. To the previous thirty-four excursuses, nine new ones have been added. That four editions have appeared within eleven years testifies to the importance of the subject and to the diligence of the commentator.

W. OEHLER, *Ein Missionar kämpft um seine Gemeinden. Eine Auslegung des Galaterbriefes*, Der Schatz im Acker 8 (Neukirchen Kreis Moers: Neukirchener Verlag, 1960, paper DM 2.60), 42 pp.

In this brief booklet interpreting Galatians, O focuses on the missionary methods Paul used with this community. He sketches the psychological significance they might have for the missionary today and the relevance they might have for the NT exegete as well.

J. W. PEARCE, *Paul and His Letters* (Nashville, Tenn.: Broadman Press, 1961, \$2.95), 168 pp.

An experienced Baptist pastor combines a modicum of historical background with much popular style in these "messages" which he delivered to various congregations. Writing for the layman, in each chapter he elaborates a Pauline theme, with no attempt to supply a verse-by-verse commentary. A few references to secular literature complement each chapter.

A. PÉRY, *L'Épître aux Galates* (Neuchâtel—Paris: Delachaux & Niestlé, 1960, paper 3.60 NF), 98 pp.

This is a French translation of Galatians with a running commentary on the text. The Introduction presents the circumstances and locale of composition and includes a brief bibliography. P has also written a similar brief commentary on Philippians for the same series.

A. T. ROBERTSON, *Paul's Joy in Christ. Studies in Philippians*, revised and edited by W. C. Strickland (Nashville, Tenn.: Broadman Press, 1959, \$2.95), ix and 149 pp.

Fourth in Broadman's series of re-editions of works by the late NT Greek scholar, this study of Philippians is written in a popular style and stresses the "happiness associated with being a Christian (even in the face of difficulty)." The revision has eliminated some unnecessary footnotes and any references to events of 1917, the era of the first edition. A brief, select Bibliography includes a few more recent studies of Philippians.

B. H. THROCKMORTON, JR., *Romans for the Layman* (Philadelphia, Pa.: Westminster Press, 1961, paper \$1.25), 109 pp.

This brief study of Romans by a professor at Bangor Theological Seminary aims to make the Epistle intelligible to the ordinary layman. The author does not interpret the text word by word, but attempts to articulate in clear language the major ideas of the letter.

BIBLICAL THEOLOGY

W. BARCLAY, *The Promise of the Spirit* (Philadelphia, Pa.: Westminster Press, 1961, \$2.50), 120 pp.

After an introductory chapter on the Holy Spirit in the OT, the famous NT biblical expositor considers most of the NT passages concerning the Spirit "to try to find, and then to appropriate, their meaning." Questions of critical exegesis are avoided. B has also provided an index of Scripture passages.

K. BARTH, *La proclamation de l'Évangile* (Neuchâtel: Delachaux & Niestlé, 1961, paper 5 Sw. fr.), 90 pp.

Published on the occasion of the eminent Swiss theologian's sixty-fifth birthday, this brief study in practical theology was compiled by A. Roulin from students' notes of a course given many years ago. Basing his remarks on two complementary definitions of preaching, the author considers several of its essential notes and then offers practical suggestions for the preparation of a sermon.

W. A. BEARDSLEE, *Human Achievement and Divine Vocation in the Message of Paul*, Studies in Biblical Theology No. 31 (Naperville, Ill.: Allenson, 1961, paper \$2.25), 142 pp.

A minister of the Reformed Church in America, professor of Bible at Emory University and also associate editor of *JournBibRel*, Beardslee states in his opening pages that "this study will examine Paul's understanding of 'history', the over-all setting within which the self is called to work, and will then turn to an examination of Paul's view of work, progress, the apostolate, the slave and servant of God, and the work of Christ in comparison with the work of the chosen man." Several indexes are included.

Biblical Studies in Memory of H. C. Alleman, ed. J. M. Myers, O. Reimherr, H. N. Bream, Gettysburg Theological Studies (Locust Valley, N.Y.: J. J. Augustin, 1960, \$6.00), viii and 224 pp.

Though the majority of papers in this memorial volume dedicated to the noted Lutheran scholar are concerned with OT problems, E. E. Flack's study of the biblical concept of grace and R. T. Stamm's "Luke-Acts and Three Cardinal Ideas in the Gospel of John" are of interest to *NTA* readers. Among the other contributors are J. Hempel, G. E. Mendenhall and C. T. Fritsch. J. M. Myers has compiled a bibliography of A's works and H. F. Baughman introduces the volume with "An Appreciation" of Alleman.

W. BIEDER, *Die Berufung im Neuen Testament*, Abhandlungen zur Theologie des Alten und Neuen Testaments 38 (Zürich: Zwingli Verlag, 1961, paper 15.50 Sw. fr.), 110 pp.

The Professor of NT and Missiology at Basel here traces the concept of vocation in the NT as it applies to the Christian in general and especially to the missionary. His aim is not to deduce practical suggestions, but rather to elaborate a theory which shows the unity and the nature of vocation in the NT and thus gives a framework in which the Christian and the missionary can think through the problems facing him. He first considers the vocation of the apostles and Paul and then that of the community. Scripture and author indexes follow the text.

R. BULTMANN, ET AL., *Kerygma and Myth. A Theological Debate*, ed. H. W. Bartsch, rev. trans. R. H. Fuller, Harper Torchbooks/The Cloister Library TB 80 (New York: Harper, 1961, paper \$1.45), xii and 228 pp.

Basic to a clear understanding of the continuing debate initiated by Bultmann is a thorough reading and rereading of its principle contributions. The present popular-priced volume, a revised translation of the German original (1948) which first appeared in English in 1953 (London: S. P. C. K.), provides students with some of the more important papers: B's original statement, "New Testament and Mythology," with J. Schniewind's reply and B's subsequent rejoinder, E. Lohmeyer on interpreting myth, H. Thielicke restating NT mythology, F. K. Schumann on demythologizing the Jesus-event, and B's "reply" to his critics. A final paper by A. Farrer, proper to the English translations, offers a critique for the English reader. A bibliography ends the book.

O. CULLMANN, *Der Staat im Neuen Testament* (2nd rev. ed.; Tübingen: Mohr-Siebeck, 1961, paper DM 8.80), viii and 92 pp.

Besides taking into account the most recent literature on the subject, this second edition of C's much-discussed work adds a second excursus on E. Käsemann's survey of modern interpretations of Rom 13:1-7 [cf. § 4-725]. A summary of the first edition (1956) and of critical reaction to it appears in §§ 2-188r—191r.

J. DANÉLOU, S.J., *From Shadows to Reality. Studies in the Biblical Typology of the Fathers*, trans. W. Hibberd (Westminster, Md.: Newman, 1961, \$5.50), viii and 296 pp.

Translated from *Sacramentum Futuri: Études sur les Origines de la Typologie biblique* (Paris: Beauchesne et ses fils, 1950), this book by the noted French theologian attempts to "establish links . . . between the typological exegesis of the New Testament and the great Doctors of the fourth century," by carefully studying the writings of the intervening Fathers on such themes as Adam, Noah and the flood, Isaac, Moses and the Exodus, and the Joshua cycle. His final conclusion is that typology is "part and parcel of the deposit of Revelation." Bibliography and indexes are provided.

A. FARRER, ET AL., *The Communication of the Gospel in New Testament Times*, S. P. C. K. Theological Collections (London: S. P. C. K., 1961, paper 8 s. 6 d.; Greenwich, Conn.: Seabury Press), viii and 93 pp.

The publishers of this pamphlet have gathered six individual studies of the NT, made under widely varying circumstances but each exhibiting the concern of contemporary theological thought with "the growth and expression of some key ideas of the New Testament." A. Farrer writes on Messianic prophecy, C. F. Evans on Christology and theology, J. A. Emerton on Son of Man imagery, F. W. Beare on NT Christianity and the Hellenistic world, R. A. Markus on typological exegesis and F. W. Dillistone on "The Advent and Theological Language."

Für Leben und Glauben (Stuttgart: Paulus-Verlag Karl Geyer, 1961, paper DM 1.90 each), 44 pp. each.

1. H. Schumacher, *Die Hoffnung der Gemeinde Christi Jesu*.
2. K. Geyer, *Vom seelischen Menschen zum Geistesmenschen. Seelsorgeliche Aufsätze*.

The inaugural contributions to this series, planned "for the edification of the community of Jesus Christ," have as their purpose the application of biblical truths to the life problems confronting the Christian community today. S proposes the fullness of the NT message of hope, so obscured among modern Christians. G's work is a collection of brief essays touching problems of spiritual guidance for the modern Christian.

E. GRÄSSER, *Das Problem der Parusieverzögerung in den synoptischen Evangelien und in der Apostelgeschichte*, Beihefte zur ZeitNTWiss 22 (2nd rev. ed.; Berlin: A. Töpelmann, 1960, paper DM 34), viii and 256 pp.

In this second expanded edition of his exegetical and dogmatic treatment of the question of the delay of the parousia G has made no essential changes in his original thesis, but has given the reader an up-to-date bibliography on NT eschatology. The work treats of the eschatology of Jesus as a fundament to the central problem of the delay of the parousia, then offers a critical look at the Synoptics (with a special treatment of the parables in Luke) and at the solution offered by Acts.

J. GUILLET, *Themes of the Bible*, trans. A. J. LaMothe, Jr. (Notre Dame, Ind.: Fides, 1961, \$6.95), 279 pp.

Translated from his *Thèmes Bibliques* (Paris: Aubier, 1954) this work by the Professor of Sacred Scripture at Lyon-Fourvière examines significant theological terms of both the OT and the NT and describes the profound religious encounter with God reflected by these words. Seven chapters cover, not statically but in their evolution, such terms as grace, justice, truth, the Hebrew words for sin, life, spirit, word and breath. Each item suggests thematic reflections and opens up new perspectives in salvation-history. A major feature is the underlying thesis that, though the biblical writers borrowed imagery and phrases from contemporary religious vocabulary, this material was transformed into a vehicle of God's unique revelation to Israel.

I. HERMANN, *Kyrios und Pneuma. Studien zur Christologie der paulinischen Hauptbriefe*, Studien zum Alten und Neuen Testament II (München: Kösel-Verlag, 1961, paper DM 19.80), 155 pp.

In this volume, his 1958 doctoral dissertation, H studies the relationship between Christ the Lord and the divine Spirit as it is presented in Paul's most significant letters. The life-giving Spirit is the medium of communication between God and man; He is Christ, reigning gloriously in heaven. The first

part of H's book is devoted to the exegesis of passages indicating such an identity, especially 2 Cor 3:17. In the second part he treats of the shifts in the theological meaning of *kyrios* and *pneuma*. An appendix contains a bibliography and a brief index.

E. L. KENDALL, *A Living Sacrifice. A Study of Reparation*, The Library of History and Doctrine (Philadelphia, Pa.: Westminster Press, 1961, \$4.00), 174 pp.

Dr. Kendall, for many years a teacher in an Anglican mission in Southern Rhodesia and now head of the Scripture department at the King Edward VI Grammar School for Girls, Birmingham, contributes a theological study of the redemption in which she highlights its "twin modes of suffering and sacrifice." Her analysis commences with the biblical basis of the concept and then examines various consequent facets of it. She also surveys the nature and use of the concept in the lives of many contemplatives, both Anglican and Catholic, past and present. She includes a bibliography and indexes.

L. MORRIS, *The Biblical Doctrine of Judgment* (London: Tyndale Press, 1960, paper 5 s.), 72 pp.

The Tyndale Biblical Theology Lecture for 1960 investigates the meaning of *šāphaṭ* and related OT terms and the meaning of *krinein* found in the NT, stressing ten aspects of the latter: judgment is axiomatic, inescapable, just, serious, etc. M concludes his documented study: "judgment means that in the end God's will will be perfectly done."

F. NEUGEBAUER, *In Christus. En Christō. Eine Untersuchung zum Paulinischen Glaubensverständnis* (Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 18), 196 pp.

N studies the "in Christ" formula in Paul in the light of Lüdemann's interpretation of two concepts in Pauline theology: justification and mystic salvation. His aim is to show of which of these contraries the "in Christ" formula is characteristic. At the same time he attempts to show whether the acceptance of two contrary concepts in Paul is itself justified. The work is divided into four parts: a study of the literature on the formula, the formula itself, the formula in context and the formula in the Pauline concept of faith.

E. D. O'CONNOR, C.S.C., *Faith in the Synoptic Gospels. A problem in the correlation of Scripture and Theology* (Notre Dame, Ind.: University of Notre Dame Press, 1961, paper \$4.00), xx and 164 pp.

The concept of faith elaborated by the speculative theologian seldom seems to be the faith found by the biblical theologian. In this exegetical study of the Synoptics' concept of faith, the author tries "to put the results of biblical theology in a form in which they will be accessible to the consideration of speculative theology." By a detailed study of each Synoptic pericope concerning faith, he arrives at a clarification of the concept which sees it as fundamentally embracing both belief and trust. A brief epilogue focuses on the different modes of conception that underlie the Synoptic and the scholastic understanding of faith. Several pertinent appendixes are then followed by notes, bibliography and indexes.

H. OTT, *Die Frage nach dem historischen Jesus und die Ontologie der Geschichte*, Theologische Studien 62 (Zürich: EVZ-Verlag, 1960, paper 2.80 Sw. fr.), 34 pp.

This essay-length booklet is part of a 1954 work revised in the light of the many recent German treatments of history and the historical Jesus.

A. C. REID, *Christ and Human Values* (Nashville, Tenn.: Broadman Press, 1961, \$2.50), ix and 109 pp.

This inspirational study for the layman asserts that faith in Christ, rather than trust in self or in any human achievement, holds the answer to happiness. The author is chairman of the department of philosophy at Wake Forest College, Winston-Salem, North Carolina.

J. A. SANDERS, *The Old Testament in the Cross* (New York: Harper, 1961, \$3.00), 143 pp.

The Resurrection belongs to the NT, but can the cross be fully understood apart from the OT? Professor Sanders of Colgate Rochester Divinity School insists that in the perspective of the OT ". . . the offense of the cross is the judgment of God upon the world, and at one and the same time his salvation and redemption of the world." This is not to see the cross in the OT, but rather to use the OT as the criterion for judging the cross. Twelve pages of notes and indexes conclude the volume.

E. H. SCHILLEBEECKX, O.P., *Le Christ, Sacrement de la rencontre de Dieu*, trans. A. Kerkvoorde, Lex Orandi 31 (Paris: Éditions du Cerf, 1960, paper 10.50 NF), 270 pp.

Father Schillebeeckx has become an outstanding figure in the field of sacramental theology since the publication of his monumental work *De sacramentele Heilseconomie* (Antwerp: 1952). In this present volume he offers a synthesis of sacramental theology which exploits the fundamental principle of intelligibility in theology: the relationship of the mysteries of Christianity to one another. Thus the sacraments of the Church are seen in the general scheme of the economy of salvation which is characterized as sacramental. This is a translation of the third edition of S's *Christus sacrament van de godsontmoeting* (Anvers: 't Groeit; Bilthoven: H. Nelissen, 1959).

E. SCHWEIZER, *Church Order in the New Testament*, trans. F. Clarke, Studies in Biblical Theology No. 32 (Naperville, Ill.: Allenson, 1961, paper \$3.50), 239 pp.

In the preface to this English translation of his 1959 original [cf. *NTA* 4 (3, '60) p. 310], S indicates that his main concern is "the theological problem of how the New Testament Church understood itself, and how it expressed that understanding in its order." In this edition the chapters and sections are numbered exactly as in the German edition and S begs his readers to use this system when quoting either edition. The documentation and indexes of the original appear also in this translation.

C. SPICQ, O.P., *Charité et liberté selon le Nouveau Testament*, Sources de Spiritualité 3 (Paris: Alsatia, 1961, paper 3.60 NF), 86 pp.

Profiting from his extensive publications on *agapē*, the well-known Dominican scholar of Fribourg here draws a few spiritual reflections from the NT treatment of love and liberty. Though somewhat independent of each other, the two studies are complementary and each works directly from the text of the NT.

C. SPICQ, O.P., *Dieu et l'homme selon le Nouveau Testament*, Lectio Divina 29 (Paris: Cerf, 1961, paper 18 NF), 237 pp.

How did Christ and His apostles conceive of God and man, of the relation between nature and grace? The Dominican exegete here tries to penetrate the NT concept of God and the divine paternity and to compare that concept with NT anthropology, thus deepening the reader's understanding of the divine

filiation and showing assimilation to Christ, the God-man, as the condition of man's assimilation to God. His study is thoroughly documented and indexed.

N. SYKES, *Sixty Years Since. Some Changes in Theological Thought since 1900 in respect of the Quest of the Historical Jesus* (Southampton: University of Southampton, 1960, paper 2 s. 6 d.), 22 pp.

After surveying the work and impact of Harnack, Loisy, Schweitzer, Montefiore and the subsequent contributions of Dibelius, Dodd, Gardner, Bultmann, Manson and several others, S concludes this paper, the Third Montefiore Memorial Lecture, with the reflection that ". . . the testimony and history of the Church is itself the medium through which the knowledge of the Jesus of history has been transmitted to posterity, since it constitutes the community in which the Messianic mission and succession of its Founder is continued."

K. E. TRENT, *Types of Christ in the Old Testament. A Conservative Approach to Old Testament Typology*, An Exposition-Testament Book (New York: Exposition Press, 1960, \$3.00), 123 pp., 2 illustrations.

This popular survey of OT typology by a Baptist minister briefly investigates fifty types and symbols of Christ from Aaron to Zerubbabel. The author is known in the South for his daily radio broadcast "The Southern Baptist Bible Hour."

R. F. TREVETT, *Sex and the Christian*, Faith and Fact Books 102 (London: Burns & Oates, 1960, 8 s. 6 d.), 126 pp.

[Cf. *NTA* 5 (3, '61) p. 364.] This volume, like all the others of the series, is available in the U.S. for \$2.95 from Hawthorn Books, Inc., N.Y. The series in this country is published under the title: *The Twentieth Century Encyclopedia of Catholicism*.

P. VALLOTTON, *Le Christ et la foi. Étude de théologie biblique*, Nouvelle série théologique 10 (Geneva: Labor & Fides, 1960, paper 9.60 Sw. fr.), 171 pp.

V divides his biblical study into three major parts: (1) a linguistic analysis of the concept of faith in the MT, in the LXX and Qumran, and in the Gospels; (2) an exegetical study of Paul's use of *pistis Iēsou Christou* in Galatians, Romans and Philippians leading to a definition of faith and (3) a study of the relation of this concept to the rest of the Bible. A final chapter considers several related aspects and an index concludes the volume.

J. C. DE YOUNG, *Jerusalem in the New Testament. The Significance of the City in the History of Redemption and in Eschatology* (Kampen: J. H. Kok, 1960, paper 5.90 gld.), xii and 168 pp.

In this doctrinal dissertation submitted to the Free University, Amsterdam, the author discusses the NT vision of Jerusalem against its OT background. Etymological considerations lay the ground for a study of Jerusalem as the "holy city" and of Jesus' relation to it. The NT rejection of Jerusalem and its eschatological significance occupy the latter half of the study. An index of authors is appended.

THE WORLD OF THE NEW TESTAMENT

P. BENOIT, O.P., J. T. MILIK, R. DE VAUX, O.P., *Les Grottes de Murabba'ât*, Vol. I: *Texte*, Vol. II: *Planches*, Discoveries in the Judaean Desert II (Oxford: Clarendon Press, 1961, £ 8. 8 s.; New York: Oxford University Press, \$26.90), xvi and 304 pp., 31 illustrations, 107 plates.

The second volume of this monumental series published with international

collaboration contains complete coverage of the Murabba'at findings. The archaeology of the site is handled by de Vaux with a chapter on textiles and basketry (in English) by the late Mrs. G. M. Crowfoot and Miss E. Crowfoot. The very numerous texts are grouped according to language: Hebrew and Aramaic (Milik), Greek and Latin (Benoit), and Arabic (A. Grohmann). Many of the texts are already well known, such as the OT fragments, the Bar-Cocheba letters, the ancient phylactery. Scholars will welcome the opportunity to explore these and the many others with the aid of the plates, transcriptions, translations and abundant notes presented here.

The Bible and the Ancient Near East. Essays in honor of William Foxwell Albright, ed. G. E. Wright (Garden City, N.Y.: Doubleday, 1961, \$7.50), 409 pp.

This eagerly anticipated Albright *Festschrift* contains fourteen essays covering a broad spectrum of OT background subjects. Many of the contributors are former students of A; all of them are experts in their fields. Their papers accentuate the revolution in OT studies since World War I, a movement greatly fostered by A's own work. Though none of the articles directly concerns the NT, Cross' study of "The Development of the Jewish Scripts" and Mendenhall's survey of "Biblical History in Transition" might interest *NTA* readers. Appendix I reprints A's "The Role of the Canaanites in the History of Civilization" and Appendix II is a bibliography of all of his works published from 1911 through May, 1958. The volume is indexed for authors and subjects.

The Biblical Archaeologist Reader, ed. G. E. Wright and D. N. Freedman, Anchor Books, A 250 (New York: Doubleday, 1961, paper \$1.45), xvi and 342 pp., 16 plates, 3 figs.

Two major norms governed the selection of the twenty-eight *BibArch* articles in this collection: (1) "concern to present a wide variety of subjects, thus indicating the range of archaeological research" and (2) "the decision not to include any articles on the Dead Sea Scrolls." The articles, ranging from 1938 through 1959, cover both the OT and the NT with four significant articles on the Temple, three on C-14 dating and three on the Negev. Plates and figures accompany the text and several chapters carry supplementary bibliographies.

E. BIZER, *Fides ex auditu. Eine Untersuchung über die Entdeckung der Gerechtigkeit Gottes durch Martin Luther* (2nd ed.; Neukirchen Kreis Moers: Neukirchener Verlag, 1961, paper DM 18), 178 pp.

This is the second slightly changed edition of B's study of the exact date of Luther's discovery of the formula *justitia Dei passiva*. Contrary to most other investigators, B fixes the year as 1518, very early in Luther's career.

M. BLACK, *The Scrolls and Christian Origins. Studies in the Jewish Background of the New Testament* (New York: Scribner's, 1961, \$3.95), xv and 206 pp., 16 illustrations.

The Principal of St. Mary's College, University of St. Andrews, Scotland, has by means of recent Qumran material expanded into book form the lectures he gave in 1956 at the Union Theological Seminary, New York (Morse Lectureship Foundation). He purports to be more temperate in his conclusions than were the earlier works of W. F. Albright and A. Dupont-Sommer about the influence of Essenism on Christianity. B first discusses the origins and identity of the Essenes historically and then highlights their religious and theological beliefs pertinent to Christian practices, as the Qumran baptismal rites and sacred meals. Appendixes discuss related questions.

T. BOMAN, *Hebrew Thought Compared with Greek*, trans. J. L. Moreau, The Library of History and Doctrine (Philadelphia, Pa.: Westminster Press, 1961, \$4.50), 224 pp.

Translated from the second edition of *Das hebräische Denken im Vergleich mit dem Griechischen* (Göttingen: Vandenhoeck & Ruprecht, 1954), this edition also contains the revisions B has made from 1954 to 1960. The monograph admits the awesome complexity of the epistemological problem involved in comparing Hebrew thought with Greek, but makes an attempt at the comparison because of the theological importance of the problem. The study, thoroughly documented and indexed, is divided into five categories: (1) dynamic and static thinking, (2) impression and appearance, (3) time and space, (4) symbolism and instrumentalism, and (5) logical thinking and psychological understanding. B is lecturer in systematic theology and OT theology at the University of Oslo.

J. CANTERA ORTIZ DE URBINA, *El Comentario de Habacuc de Qumrán*, Textos y Estudios del Seminario Filologico Cardenal Cisneros (Madrid—Barcelona: C. S. I. C., 1960, paper 30 ptas.), 45 pp.

This booklet comprises a brief introduction to Qumran discovery and the Habakkuk Scroll in particular, a translation of the thirteen columns and a critical study of the biblical text of the scroll in which chapters 1 and 2 of the MT of BH³ are printed in one column, paralleled by variant readings of the biblical text of the scroll. A critical apparatus accompanies the text and a bibliography of works on the Habakkuk Scroll concludes the volume.

C. COLPE, *Die religionsgeschichtliche Schule. Darstellung und Kritik ihres Bildes vom gnostischen Erlösermythus*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 60 (Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 27), 265 pp.

After a general survey of the Mandaean and Iranian texts, Colpe, an Orientalist and theologian, restricts his attention to the notion of "redeemer" in Gnostic writings, giving particular consideration to Parthian, Arabic and Avestan texts and other more recently discovered fragments. The volume contains an appendix on the complexities of the aeon problem and an extensive bibliography on Gnostic writings, plus several indexes.

M. DU BUIT, O.P., *Biblical Archaeology*, trans. K. Pond, The Twentieth Century Encyclopedia of Catholicism, 62 (New York: Hawthorn, 1961, \$3.50), 110 pp., 70 figs.

The Professor of Geography at Jerusalem's École Biblique contributes a brief survey of the purposes, techniques and results of modern biblical archaeology. After treating the pottery techniques from Middle Bronze II through Herodian, and then considering the Israelite and Hellenistic cities laid bare by archaeologists, the author studies the light shed on the biblical background by religious architecture, funerary art, coins, etc. A brief bibliography of works in English concludes the volume.

L. H. GROLLENBERG, O.P., *Atlas biblique pour tous*, trans. J. P. Charlier, O.P. (Paris—Bruxelles: Sequoia, 1960, 9.90 NF), 200 pp., illustrated, 10 maps.

This French edition of G's shorter atlas is practically identical in format with the 1959 English edition [cf. *NTA* 4 (3, '60) p. 312]. In his preface, G explains how careful use of the maps, photos and text of his atlas can help the student penetrate the Bible in a spirit of objectivity. As in the English edition, explanatory notes on the photos are relegated to the concluding pages.

E. HAENCHEN, *Die Botschaft des Thomas-Evangeliums*, Theologische Bibliothek Töpelmann 6 (Berlin: A. Töpelmann, 1961, paper DM 7.80), 76 pp.

This sixth number in the Töpelmann theological series, under the editorship of K. Aland, K. G. Kuhn, C. H. Ratschow and E. Schlunk, offers an introduction and German translation of *Thomas* with an analysis of its particular viewpoint and message concerning the kingdom, the world, and Jesus' relation to the "Father."

J.-M. HORNUS, *Évangile et labarum. Étude sur l'attitude du christianisme primitif devant les problèmes de l'État, de la guerre et de la violence*, Nouvelle série théologique 9 (Geneva: Labor & Fides, 1960, paper 18.80 NF), 195 pp.

If the first three centuries of Christianity felt obliged to refuse military service, what factors caused Christians to reverse their stand and what should be the attitude of the 20th-century Christian toward taking up arms? An analysis of early Christian tradition (especially Tertullian, Origen, Lactantius and Eusebius) and its distinction between *bellare* and *militare* leads H to conclude that we have been slow to fully understand the truly Christian attitude toward war and violence. Appendixes, bibliography and indexes follow the text.

R. KASSER, *L'Évangile selon Thomas. Présentation et commentaire théologique*, Bibliothèque théologique (Neuchâtel: Delachaux Niestlé, 1961), 170 pp.

K's extensive work on the Bodmer Papyri and his knowledge of Coptic sources lend their own weight to this new study of *Thomas*. For each of the sayings K gives (1) a French translation, (2) a tentative reconstruction of the Greek followed by relevant texts of P. Oxyrynchus and other critical references and apparatus and (3) a word-by-word critical commentary. The text is followed by thirty-three pages of detailed tri-lingual word index, a comparative table of various editions of *Thomas*, etc., and twenty-four columns of biblical indexes.

G. KLEIN, *Die zwölf Apostel. Ursprung und Gehalt einer Idee*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 59 (Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 22), 222 pp.

A reworking and in some places a thoroughly radical revision of K's dissertation presented to the Evangelical-theological faculty at the University of Bonn (1958), this book endeavors to present a critical and comprehensive exposition of all the post-Apostolic and NT material concerning the origin and significance of the apostolate of the Twelve. A detailed table of contents and an extensive bibliography are included.

K. LATTE, *Römische Religionsgeschichte*, Handbuch der Altertumswissenschaft 4 (München: C. H. Beck, 1960, cloth DM 38.50, paper 34), xvi and 444 pp., 12 charts, 16 plates.

Designed to replace G. Wissowa's *Religion und Kultus der Römer*, L's book is an altogether new work using the latest archaeological findings and reorganizing many of the topics. A prominent place is given to the growth of religious forms and thought and the relationship of men with their gods. Individual Roman gods are treated according as they fit under "religion of the peasants" or "religion of the community." Roman religion is then pursued from the Italian influence, through its collapse and Augustinian restoration, to the desire for impersonal gods and Oriental influence. Appendixes on sacrifice, priesthood and temple; indexes; the Roman feast calendar and a series of illustrations complement the text.

R. LÉCONTE, *Terre Biblique. La Palestine aux trois dimensions* (Paris—Bruxelles: Elsevier, 1960, 39.50 NF), x and 189 pp., 76 color photos, 9 maps.

The Dean of the Theology Faculty at Lille presents a tour of Palestine as a historical pilgrimage. The book is written for the believer who knows the Holy Land as the meeting place of the OT, the NT and the Church. It incorporates seventy-six original color photos of the biblical sites as they are today and nine miniature maps of the different sections of Palestine. Msgr. G. Hakim, Archbishop of Galilee, has written the Preface.

P. LENGSELD, *Überlieferung. Tradition und Schrift in der evangelischen und katholischen Theologie und Gegenwart*, Konfessionskundliche und kontrovers-theologische Studien III (Paderborn: Verlag Bonifacius-Druckerei, 1960, DM 16), 263 pp.

In this dissertation submitted to the Pontifical Gregorian Institute and published by the Johann-Adam-Möhler-Institut, Lengsfeld considers the Protestant attitude toward tradition and especially toward the validity of an unchanged tradition uniting scriptural interpretation and dogmatic expression and development. The Protestantism he considers is mainly German (from the time of K. Barth's *Römerbrief*) with considerable attention paid to Bultmann. Ten pages of bibliography are appended.

The New Testament Background: Selected Documents, ed. C. K. Barrett, Harper Torchbooks/The Cloister Library TB 86 (New York: Harper, 1961, paper \$1.65), xxiv and 276 pp.

Originally published in 1956 (London: S. P. C. K.), this compilation of documents is "a selection of ancient literature, all of it relevant to the New Testament, but some of it not readily accessible." It includes selections from the Roman Empire, papyri, inscriptions, philosophers, Hermetic literature, mystery religions, Jewish history, rabbinic literature and rabbinic Judaism, Philo, Josephus, the LXX, apocalyptic and Jewish sectarian documents. B has also provided introductions to each section and several indexes.

H. NOETZEL, *Christus und Dionysus. Bemerkungen zum religionsgeschichtlichen Hintergrund von Johannes 2,1-11*, Arbeiten zur Theologie 1 (Stuttgart: Calwer Verlag, 1960, paper DM 4.60), 59 pp.

In this, his last work, N offers some reflections on the dependence of early Christianity on Hellenism by focusing on the connection between the Marriage Feast of Cana and the legend of Dionysus. He accepts the fact of the connection but seeks to determine what advantages John saw for the shaping of Christian theology when he included this event. N thus investigates the Dionysiac legend and its development in Hellenism, then its similarity with the Marriage at Cana, and finally the latter's own peculiarities.

K. RUDOLPH, *Die Mandäer. II. Der Kult*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 57 (Göttingen: Vandenhoeck & Ruprecht, 1961, paper DM 53), 498 pp.

The second of two volumes on the Mandeans [cf. *NTA* 5 (3, '61) p. 368], this work treats of the rites and ceremonies associated with the Mandaean religion. The two central rites are treated in detail, namely the baptismal rite which was associated with a ceremonial meal, and the ceremonies for the dead. Extensive documentation is provided throughout and bibliographies of sources and texts as well as indexes of citations and authors are included.

'A. RUSTAM, *Makḥṭūṭāt al-Baḥr al-Mayyit wa Jamā'at Qumrān*, Hadiyyat al-Masarrat as-Sanawiyyah (Harissa, Lebanon: al-Massarrah, 1959), x and 78 pp., illustrated, 2 maps.

In this annual souvenir publication of the periodical *al-Massarrah* for 1959, the Historian of the See of Antioch has prepared for his Arabic readers a survey of Qumraniana. Drawing on a variety of reliable sources in several languages, he seeks to tell the story of the finding of the scrolls, situates them historically, surveys the major texts and their significance within the Qumran community, and ends with a consideration of the relations between the Qumran community and Christianity. Several photographic facsimiles of the scrolls and a number of rough pen sketches enliven the text.

Schebiit (Vom Sabbatjahr). Text, Übersetzung und Erklärung nebst einem textkritischen Anhang und zwei Karten von D. Correns, Die Mischna I, 5 (Berlin: A. Töpelmann, 1960, paper DM 26), viii and 181 pp., 2 maps.

In his Introduction C sets this Talmudic tractate on the Seventh Year in its historical context in as much as that is recoverable by modern scholarship in both OT and NT fields. A critically established Hebrew text is printed on the upper part of each left-hand page and is translated on the opposite page. The major part of each page is given over to an exegesis of the text. Several indexes and appendixes complete this volume of which the first six chapters were presented to the theological faculty of Göttingen as a doctoral thesis in 1954.

H. J. SCHOEPS, *Israel und Christenheit. Jüdisch-christliches Religionsgespräch in neunzehn Jahrhunderten* (3rd ed.; München—Frankfurt am Main: Ner-Tamid-Verlag, 1961, cloth DM 11.80, paper 9.80), 230 pp.

In this revised and enlarged third edition, S makes a historical survey of the spirituality of Judaism as opposed to that of Christianity. He concludes that both systems have devolved into non-belief. Twenty-seven pages of documentation and a brief bibliography of works relating to his theme are appended to the text.

J. R. SHAW, *Background to the New Testament*, Key Books No. 7 (London: Lutterworth, 1960, paper 2 s.), 48 pp., 7 figs., map.

This is a revised edition of S's *New Testament Times*, adapted for inclusion in a series of pamphlets for the general reader. It very briefly surveys the country, people, religion and rulers of the NT era. Shaw has been in the ministry in Northern Rhodesia and for ten years was Secretary of the United Society for Christian Literature.

R. A. STEWART, *Rabbinic Theology. An Introductory Study* (Edinburgh—London: Oliver & Boyd, 1961, 21 s.), xvi and 202 pp.

Compiled and organized by an Evangelical minister, this study of rabbinic literature is addressed to both Jew and Christian. Most of the research for it was done in Cairo between 1951 and 1959 and was completed with fuller documentation in the British Isles. The aspects of rabbinic theology which S considers are drawn largely from the haggadic writings, rather than the halachic. The nature of God, His manifestations, Messiah, angelology and demonology, creation, sin, atonement, and immortality are some of the principal divisions of this introductory analysis. A brief bibliography and several indexes are included and the book is prefaced by R. Loewe who presents his own evaluation of the work.

P. G. VERWEIJS, *Evangelium und neues Gesetz in der ältesten Christenheit bis auf Marcion*, Studia Theologica Rheno-Traiectina 5 (Utrecht: Kemink en Zoon, 1960, paper 20 gld.), 382 pp.

What is Marcion's position regarding the OT Law and its relation to the NT and to the patristic concept of law? In seeking to answer these questions, V shows the developments which led to the renewed importance of the Law in the patristic period, a period which he characterizes as "Christianized Judaism." In three parts he considers (1) the Law as seen by Jesus and the Apostles, (2) the Law among the Apostolic Fathers and (3) Marcion's concepts (in connection with Gnosticism). V appends eight pages of bibliography.

S. WAGNER, *Die Essener in der wissenschaftlichen Diskussion vom Ausgang des 18. bis zum Beginn des 20. Jahrhunderts. Eine wissenschaftsgeschichtliche Studie*, Beihefte zur ZeitATWiss 79 (Berlin: A. Töpelmann, 1960, paper DM 36), xii and 284 pp.

The new wave of interest in the Essenes, arising from the discovery and publication of the Qumran scrolls, has prompted this investigation of a century and a half of prior research and theorizing on the Essene problem. Based on a 1957 Leipzig dissertation, this study examines the changing interpretations of the classical evidence by periods and by special themes. Over thirty pages of bibliography are included and the volume is indexed briefly.

H. B. WORKMAN, *Persecution in the Early Church*, Wyvern Books 21 (London: Epworth, 1960, paper 3 s. 6 d.), 155 pp.

This reprint of a 1906 original omits the scholarly apparatus (footnotes, appendixes, indexes, etc.) for the sole purpose of making the work more attractive for the general reader. It covers persecution in the early Church up to the Edict of Milan, A.D. 313, with a consideration of the internal and external difficulties and advantages of Christianity in the period covered.

ADDITIONAL BOOKS RECEIVED

G. AUZOU, *De la servitude au service. Étude du livre de l'Exode*, Connaissance de la Bible 3 (Paris: l'Orante, 1961, paper 14.70 NF), 423 pp.

La biblioteca e le riviste del centro di documentazione istituto per le scienze religiose (Bologna: Centro di documentazione, 1961), 58 pp.

F. A. COCKIN, *God in Action. A Study in the Holy Spirit*, Pelican Books A 513 (Baltimore, Md.: Penguin Books, 1961, paper \$.95), 185 pp.

Erfurter theologische Studien (Leipzig: St. Benno-Verlag, 1960).

8. G. May, *Die kirchliche Ehre als Voraussetzung der Teilnahme an dem eucharistischen Mahle* (paper DM 11), xviii and 131 pp.

9 & 10. J. Klapper, *Der Erfurter Kartäuser Johannes Hagen. Ein Reformtheologe des 15. Jahrhunderts*, Vol. I: *Leben und Werk*; Vol. II: *Verzeichnis seiner Schriften mit Auszügen*, x and 133 pp., vii and 189 pp.

K. FEYERABEND, *Langenscheidt's Pocket Hebrew Dictionary to the Old Testament. Hebrew—English* (12th ed.; New York: Barnes & Noble, 1961, \$2.25), 392 pp. "The transcription gives the Sephardic pronunciation of Hebrew, and the Langenscheidt phonetic system is used to convey the sounds . . . 8,000 entries."

E. FLICOTEAUX, O.S.B., *The Splendor of Pentecost*, trans. M. L. Helmer (Baltimore, Md.: Helicon, 1961, \$3.50), 112 pp.

M. GOLDSTEIN, *Lift Up Your Life. A Personal Philosophy for Our Times* (New York: Philosophical Library, 1961, \$4.75), 194 pp.

W. G. KÜMMEL, "Das Problem des geschichtlichen Jesus in der gegenwärtigen Forschungslage," *Der historische Jesus und der kerygmatische Christus* (Berlin: Evangelische Verlagsanstalt, 1960), pp. 39-53.

Pamphlet Bible Series, ed. N. J. McEleney, C.S.P. (New York: Paulist Press, 1961, paper \$.75 each).

25 & 32. *The Book of Isaia*, J. E. Huesman, S.J., 126 pp., 96 pp.

30. *The Book of Ezechiel*, Part 1, E. F. Siegman, C.P.P.S., 94 pp.

B. RIGAUX, "Die 'Zwölf' in Geschichte und Kerygma," *Der historische Jesus und der kerygmatische Christus* (Berlin: Evangelische Verlagsanstalt, 1960), pp. 468-486.

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The following titles represent part of a series which reprints the Confraternity translation in pamphlet form for students.

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Where no city is mentioned abstractors are from Weston College. Fourvière (France), Heythrop (England), Innsbruck (Austria), Los Gatos (Calif.), Louvain (Belgium), Maastricht (Holland), Montreal, West Baden (Ind.) and Weston designate theological seminaries of the Society of Jesus in those cities.

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